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J. Hunt Esq

PHILO-SOCRATES.

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PART I.—Among the Boys.

BY WILLIAM ELLIS,

AUTHOR OF "RELIGION IN COMMON LIFE," "OUTLINES OF SOCIAL ECONOMY,"
ETC. ETC.

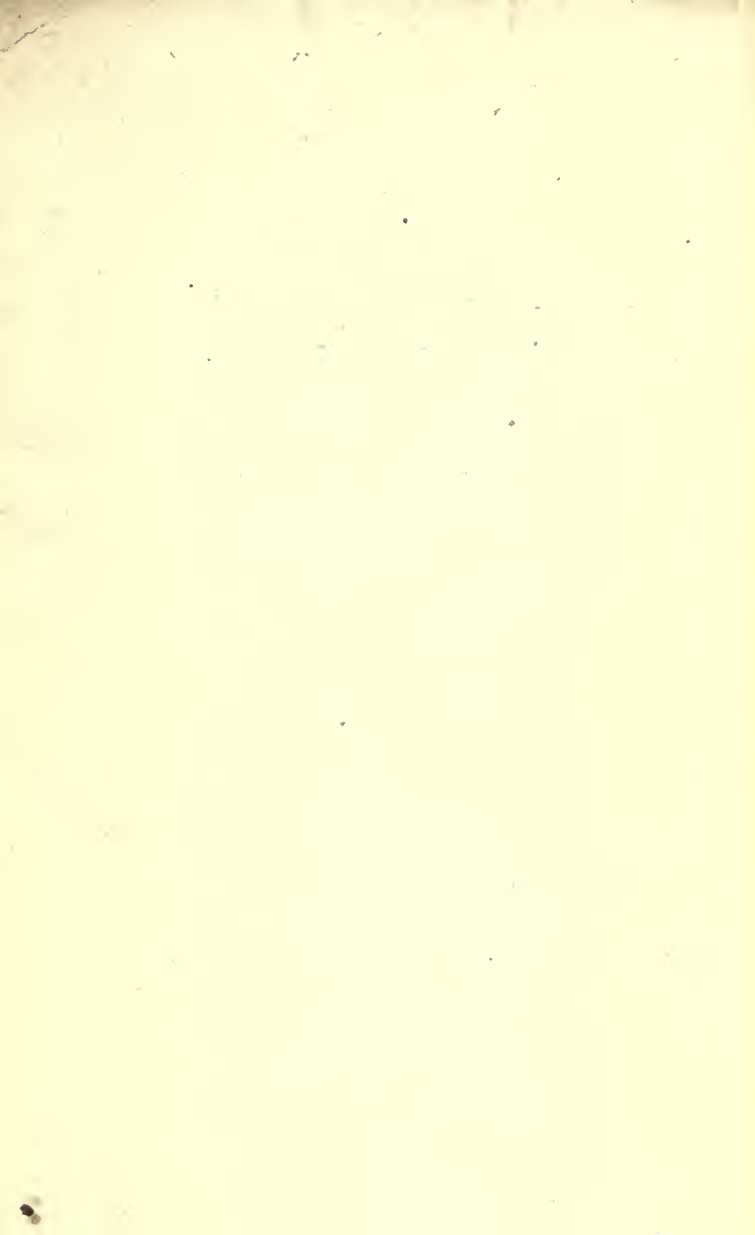
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J. Hewitt Key Esq M.A
with the Author's
Kind regards



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II

P R E F A C E.

THERE are two grounds of objection to the contents of these pages, which, I know, will occur to many readers, and on which I am anxious to offer a few words of explanation. Some will say that the subjects discussed are beyond the comprehension of boys. Others, who may not agree in this objection, will say that the answers put into the mouths of the boys, if given at all, were given for and not by them.

I must beg the first to allow me to assure them that they are under a mistake. I can speak from experience. Where the reflecting powers have been exercised, where thoughtfulness has been cultivated as well as memory, nothing is wanted but a qualified teacher to make such subjects both intelligible and interesting to boys. That they ought to be well informed upon these subjects when they quit school can scarcely be doubted by anybody.

As regards the answers attributed to the boys, I admit that, while most of them are given in the very words which I have listened to from boys, some are the condensed expression of answers and corrections of answers by numerous classes of boys at different times to similar questions.

Few readers, I have thought, could care for a more elaborate or detailed exposition of the methods and of the intermediate steps whereby boys have been led on to form their judgments; although they might be interested to obtain a glimpse of the methods by which boys may be brought to study and master subjects, the understanding of which must materially influence their future conduct.

I have done my best to give some notion of a kind of instruction and of a method of conducting it, which I think ought to find favour with all teachers. If I do not overrate the importance of the work of inducing and accustoming boys to examine and discuss the principles by which their own conduct ought to be guided, my want of skill in drawing attention to it will be readily excused. As an additional claim to indulgent consideration I may mention that courses of instruction, similar in many respects to what I have endeavoured to describe, have been in operation for more than ten years, and during the latter portion of that period in a large number of schools.

W. E.

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PHILO-SOCRATES.

AMONG THE BOYS.

ON CONDUCT.

P. You may be reckoned among the fortunate boys of this world; and I will tell you why I say so. Your appearance bespeaks that you are taken care of at home. Unhappily, there are many children of your age who are ill provided with the food, clothing and shelter essential to a healthy and cheerful existence. Your coming here bespeaks, that the elders under whom you are placed have obtained your confidence. It is sad to think how many children there are who have neither confidence in their elders nor capacity to guide themselves.

How happens it that you are thus fortunate among children? You have parents who love you, and who are able to provide you with suitable food, warmth, and protection. This, as you know, is not the case with all children. Some are orphans, some neglected and abandoned by their parents. While there are others, whose parents plead inability to supply their children's wants.

Your parents have been thinking, from the very day of your birth, and perhaps long before, of what they ought to do for your good, besides supplying your daily wants, and surrounding you with protection. They have been continually turning this over in their thoughts:—In a few years our children will have to provide for themselves. We shall be taken away from them, or, if our lives be preserved, the feebleness of advancing years would make it dangerous for them, and disgraceful to us both, if they should be driven to rely upon us.

There are parents who give little heed to the future which awaits their children. They wish them well, but scarcely seem to feel that the welfare of the man must partly, at least, be provided for him by those who guide his childhood. No surprise can be felt, if many of the children of such parents grow up into men almost unconscious how much of their future happiness depends upon their own conduct, even from their very childhood.

Your parents, in the exercise of their care in your behalf, have sent you to this school. I need say nothing more of what has been done for you here, except that you have been raised to this state of thoughtfulness: “In a few years our school-days will be over ; we shall enter upon the business of life, some assisted by parents, others, perhaps, without such assistance. We are conscious of what we owe to the masters who have been teaching us, for the instruction which we have received from them, for the sense of the ampler instruction still needful for us, and for the inclination to seek it, and for the capacity to appreciate and use all facilities accessible to us for the purpose.”

While you are in these dispositions, preparing to guide yourselves, and acknowledging how much is yet wanting in you for safe self-guidance, and ready to catch at any new opportunity of supplying that want, your master meets with me. He thinks that he can turn me to account for your advantage. He knows that I am not a teacher, but that I

have given considerable attention to matters with which it deeply concerns you to become acquainted. He accepts my services for you as he would those of the slater or glazier for the premises in which you meet, or as your parents would those of the tradespeople, to feed and clothe you. He expects that a weekly conversation with me will assist you to put together all that knowledge which you have gained from him and others, so as to make it what it ought to be—the best possible guide to conduct; will animate you with increased eagerness to acquire that further knowledge in which, at your age, you must be deficient; and will inspire you, if possible, with a stronger determination to act up to those principles of conduct which are certified by your own intelligence to be the true, the good, the religious.

He sends forth an invitation to the elder boys of his school to attend the conversations which he proposes to arrange. He is making an experiment; he explains, as well as he can, why he asks you to add to your school-hours or to subtract from the hours allotted to play or recreation. He expects that about fifty or sixty will accept his invitation. He underrates the impression which his own teaching has made, and the confidence with which his kind and unremitting attentions have inspired you. All the elder boys, with the exception of those whose distant homes prevent a protracted stay here, 120 in number, assemble with cheerful faces, upon which is stamped the expression of a desire to learn and improve.

Am I wrong, then, in calling you fortunate boys? Am I not warranted also in assuming that you feel grateful to the parents and teachers who, besides supplying your physical wants, have brought you into that happy state of mind which urges you to seize every opportunity for improving your capacity of self-guidance, and to take a pleasure in exertion, the fruits of which are not to be gathered for months, or perhaps for years to come?

In engaging you in a systematic inquiry into what you ought to do and what you ought to avoid doing, as men and

masters of your own actions, I must apprise you that I am not unmindful of your being already possessed of much knowledge bearing upon the inquiry. Some of this, as beyond all question, we shall build upon; but it is not unlikely to be mixed with errors and misconceptions which, so long as they are mistaken for real knowledge, will perplex rather than assist you in your endeavours at good self-guidance. Some we shall sift. All that will abide with us as knowledge, after this process, will be the more reliable and the more usable in guiding conduct, since it will be separated from what had erroneously been accepted as knowledge under deceitful appearances. It may be likened unto wheat, which is better prepared for the mill by being detached from the chaff with which it had been united, or unto certain other material for food which requires to go through some culinary process in order that matter worse than innutritious, positively poisonous, may be separated from it.

It is desirable also that you should be put at your ease on another point. You already have strong feelings and convictions upon the distinctions between good and bad, right and wrong conduct. The going over again with me some of the grounds on which these distinctions rest, will be to confirm, not to shake them. The instances of disagreement among the better informed portion of mankind upon what constitutes good or bad conduct are few compared with those of agreement. They are fewer now than they were formerly—are daily becoming fewer as men advance in knowledge and in the capacity to use it. But there are still varieties of convictions among us, and the going over the grounds which ought to satisfy your judgments upon conduct in general, will help you to decide upon the relative merits of past and present conduct, and to form useful and wise resolutions in regard to your own future conduct. Merely to mark the change which has come over mankind in their notions of conduct, it will suffice to mention that within a few hundred years the extracting of confessions of guilt by torture, the

infliction of mutilation and death for expression of opinions, or even for being suspected of holding them, and the capturing of negroes and keeping them in slavery, instead of being shrunk from with horror as they now are, were held up as acts not only justifiable, but deserving of praise and encouragement.

You may safely enter upon your present inquiry with this pleasing assurance—that much has been done by those who have preceded you to make this world comfortable for your reception; although there is yet scope for doing more, and great need of your co-operation. Much has been well done. Much is being well done, with some things not so well done as existing knowledge shows that they might be. Cautious and yet vigorous investigations, besides, are proceeding to ascertain whether additional knowledge may not introduce us to better modes of doing things than have yet been thought of. Investigations prosecuted in this spirit have, in modern times, placed at man's service, mechanical, chemical, electric, and magnetic agencies, with the results of which you have been familiar from the first dawn of your intelligence, in our gas and water supplies, our immense stores of necessities and comforts, and our safe and rapid means of locomotion and communication.

One of the happy conditions in which you are placed, compared with boys of former days, is, that your teachers, having risen superior to the prejudices and narrow views which crippled the exertions of their predecessors, hold you to be capable of taking part in an investigation like this to which you have been invited. Another is, that the investigations of those who have gone before us make certain that, while all possible modes of conduct are to be submitted to you for the severest scrutiny, it is known beforehand what the results must be:—increased reverence and attachment for most of those rules of conduct already held dear by you, and an earnest desire to remove from them any tarnish or blemish that might attach to them from your own misconceptions, to

improve upon them by the aid of any further knowledge yet in reserve for us, and above all, to impart a religious character to all your knowledge by the conscientiousness with which you will feel bound to apply it in the performance of your duties.

As a preparation for our inquiry into what you will have to do one of these days for yourselves, it will be well to consider some of the things which your parents have done for you, and the nature of our being, so far as is necessary to your understanding how dependent children are upon this parental care. We may enumerate four things, without which life would soon cease—air, warmth, food, and rest. Without air we should perish in a few minutes, without warmth in a few hours, without food in a few days, and without rest in a few weeks. Short of the actual absence of these essentials of life, the insufficient supply which only admits of a feeble and suffering existence is perhaps worse than entire privation and death. Conscious of your own vigorous health and capability of enjoyment, you must also be conscious how much you are indebted to your parents for these blessings. Many of you, besides, have been witnesses of the care bestowed upon your younger brothers and sisters. Among the subjects that we shall have to inquire into together will be—How your parents have been, and are able to provide all these requisites—how you will be able, when the day comes, to provide for yourselves—and how mankind in general contrive to obtain participation in these requisites of a healthy and happy existence.

As far as you can judge, does there appear to be air sufficient to support any amount of animal life, for which it may be required?

Boys. More than sufficient.

P. There being so great an abundance of air, how happens it that we are perpetually hearing of disease, and even of death, brought on by want of fresh air?

B. Because people live in apartments into which fresh air

is not admitted as fast as the vital portions of it are consumed.

P. Why do people live in this way?

B. Partly, because they are uninformed concerning the functions of their lungs and the composition of the air; partly—and especially at night, and in the winter—because they wish to keep out the cold; and partly, because too many people live crowded together in the only apartments accessible to them.

P. How can disease and early death from these causes be guarded against?

B. By enlightening those who suffer through their ignorance, and helping to a better supply of fuel and shelter those who suffer from inability to procure the kind of lodging necessary for preserving warmth and health.

P. We will examine by and by what means are within reach for enlightening the victims of ignorance. The latter part of your answer almost implies that there is not sufficient house accommodation for all; and this really appears to be the case from reports by competent people, who have made ill-ventilated and over-crowded dwellings the subject of special inquiry. Let us look into this. Why do people require houses or lodgings?

B. Principally, in this climate, to preserve them from wet and cold, or to keep them dry and warm; and they want clothes for the same reason.

P. What are our sources of warmth, independent of the sun, which, according to you, in our climate, does not supply us with enough to sustain a healthy existence?

B. Vital action, which develops animal heat, and combustion of fuel, which develops chemical heat.

P. What purposes, then, are served by houses and clothes?

B. Among others, they prevent the damp and cold air from carrying off the animal heat faster than it can be generated without detriment to health, and the heat from combustion of fuel brought to assist the animal heat.

P. The miserable crowded dwellings, many devoid of

furniture, and ill supplied with fuel, and the ragged and squalid appearance of large masses of our fellow-creatures, force us to acknowledge, that houses, clothes and fuel adequate to keep up the warmth needful for all do not exist. And the effort to make them serve as far as possible leads to the exclusion of a healthy supply of fresh air—which is obtainable in unlimited quantities—and to the breathing of poisonous gases and exhalations, as less unendurable, because less perceptible, causes of suffering than the exhaustion and acute pain from loss of heat.

What account are you prepared to give of the next indispensable of existence—food?

B. It is impossible not to believe, from what we see and hear on all sides, that large numbers are ill supplied with that also.

P. Does this sad state of things arise from there not being food enough for all, or from the store of food being ill distributed, although sufficient? You hesitate to answer. I am not surprised, for the question is to this day puzzling people who are supposed to be better qualified to answer than you feel yourselves to be. But I promise, if you persevere in this inquiry, that you shall end by being able to answer, and by feeling assured, from the reasons at your command, that the answers may be relied upon. You can, however, answer this question now: Is food always uniformly abundant or scarce?

B. No.

P. In our seasons of abundance, are there any destitute people among us?

B. Yes, for we see beggars and ill-fed people about the streets and roads; and know, besides, that many are fed through our poor-laws and charitable people in all seasons.

P. Are the destitute who are thus fed likely to be better or worse fed in seasons of scarcity?

B. Most probably worse. Better must be all but impossible.

P. How do people who are not of the pauper and destitute class fare in both seasons?

B. In abundant seasons, they consume, without stint, all the food that is desirable for keeping them in health and comfort. In seasons of slight scarcity, they consume somewhat less, having regard, as much as possible, not to endanger health. In seasons of great scarcity, many will endure privation, which, if protracted, would inevitably be followed by deterioration of health.

P. You think, then, that many people, not considered to belong to the pauper and destitute class, are obliged to submit, during seasons of scarcity, to a shortness of allowance, which, if continued permanently, would damage their health, and embitter their lives?

B. We do.

P. Might not suffering from great scarcity be averted by saving somewhat more in seasons of abundance?

B. We do not know, as regards the principal necessities of life, that people consume more than is desirable for the sustenance of healthy and vigorous constitutions. If, in order to have more in seasons of scarcity, they were to fix their consumption at a lower rate than this, it is doubtful whether suffering would thereby be diminished.

P. Can you think of any means by which more food might be consumed in seasons of scarcity, without unduly stinting consumption in seasons of abundance?

B. This, of course, could only be effected by the production of larger quantities of food.

P. How shall we sum up the results of this inquiry into the supply of food as compared with the requirements of the whole people?

B. That in seasons of scarcity, most people, certainly, have not as much food as it would be good for them to consume; and that even in seasons of abundance there is reason to fear that very many suffer from short allowance.

P. You do not speak so confidently of a wide-spread

suffering from want of food, as you did of suffering from want of shelter, clothing, and fuel?^a

B. The want of the latter is too glaring to be passed over. The want of food is so far hidden by the decent pride of those who suffer, by the contributions of the charitable, and by the assistance from the poor-laws, as to be unseen by many, especially by those who keep out of the way of looking upon misery, not from any indisposition to relieve it, but from a hopelessness of the possibility of preventing it.

P. Next let me ask, are there any people who suffer from want of rest? and who are they?

B. The sick and the wounded frequently suffer in this way.

P. But as people must die if deprived of rest altogether, may they not become sick if privation of rest be carried beyond a certain length?

B. Certainly.

P. I would call your attention, then, to the case of those who are made sick by want of rest, rather than of those who endure additional suffering from that want. Do any really suffer from want of rest besides the sick and wounded? and do these suffer more than is unavoidable from their sickness and wounds? I will put some other questions, the consideration of which will help you to find a satisfactory answer. When mothers and nurses wish to procure sleep for their children and patients, how do they set about it?

B. They try to place them at their ease, where they will be undisturbed.

P. When men are required to work at night, what is done for them?

B. It is contrived, if possible, to leave them undisturbed for a portion of the day sufficient to give them the rest and sleep which they require.

P. What precautions are taken to enable all people to rest undisturbed as long as is good for them?

B. A police force, and the army and navy, act as such precautions.

P. How do soldiers and sailors on service obtain their rest, safe from disturbance ?

B. Sentinels and outposts, and a watch on the look out, are securities against surprise and danger during the hours of sleep.

P. Seeing all these precautions for obtaining freedom from disturbance during the time needful for rest, are there any people who suffer from the want of it ?

B. Where families are huddled together in one room, which serves for kitchen, parlour, and bedroom, for young and old, sick and healthy, dead and living, undisturbed rest seems impossible ; and sad to say, we know that there are many families no better lodged.

P. What may we say of the probable state of health of people whose only rest is to be got as it can in such lodgings ?

B. A satisfactory state is impossible ; recovery from sickness difficult.

P. Going back to those four essentials of healthy and cheerful existence—air, warmth, food, and rest—you said that the first was to be had in unlimited quantities, and yet that many people suffer from the want of it. How is that ?

B. Because they are not so supplied with shelter as to be able to obtain the warmth which they require without submitting to the want of a part of the air needful for health.

P. But even with this sacrifice of air, you said they do not procure warmth enough. How is that ?

B. Because shelter, even of the inferior kind mentioned, is deficient, and fuel and clothes also.

P. And how do you account for the want of rest, from which so many suffer ?

B. Inadequate shelter prevents adequate precautions against disturbance, and causes sickness which drives rest away, and distresses the healthy, if it be possible to be healthy in such lodging.

P. Coupling what you tell me with the want of food, may we say that much of the suffering which we observe around

us is traceable to deficiency of food, clothing, fuel, and shelter?

B. We may.

P. If any man could show how this deficiency may be guarded against or diminished, and neglected to do so, what should you think of him?

B. We should not call him a good man.

P. What would you say of a man who, seeing a number of his fellow-creatures likely to perish, or to suffer greatly from want, would not be at the pains to point out to them where or how they might obtain food and shelter?

B. We should call him a very bad man, almost a murderer.

P. We have yet to learn whether it be possible to guard against the deficiency of which we have been speaking—a deficiency, it must be remembered, that brings with it sickness, suffering, premature death, and mourning, and makes widows and orphans. Do you feel that you are not prepared to say whether it be possible? On a matter of so great importance, how would you judge a man, who, because, like you, he did not know it to be possible, pronounced it to be impossible?

B. A thoughtless man alone would call anything impossible, merely because it was not possible to him; and only a very unfeeling man would jump to a conclusion, which, if wrong, condemns many of his fellow-creatures to a life of suffering.

P. As you are among those who cannot answer this question, which, at your age, is not to be wondered at, what is your wish in regard to it?

B. We should be glad to learn whether it be possible to remove or diminish the deficiency of food, clothing, fuel, and shelter, from which so many suffer.

P. Do you expect to derive any benefit from such information?

B. We may avoid suffering ourselves, if we only learn

what kind of conduct is likely to obtain for men in general adequate supplies of these necessities, and what kind of conduct is almost sure to leave them in want; and besides, it may enable us to help others, which we could not do if uninformed.

P. This brings us back to one of the thoughts with which we started. You are really wishing to learn how to distinguish between good and bad conduct. But we may, with advantage, narrow our inquiry, in the first instance, to conduct bearing upon the supplies of food, clothing, fuel, and shelter, or of the necessities and comforts of life. You will judge for yourselves how far conduct seen to be good or right as conducing to an abundant supply of the necessities and comforts of life, and to the wise use of them, will also be good or right in many other respects.

To guard against mistakes, and to escape being hurried into admissions that will have to be retracted as untenable, let me ascertain the state of your belief and knowledge in regard to the present and past condition of the world into which you have been born. Do you know about the number of people now living in Great Britain?

B. About twenty millions.

P. And how many is it reckoned were living at the beginning of this century?

B. About ten millions.

P. And two hundred years ago?

B. About five millions.

P. And in the reign of William the Conqueror?

B. About two millions.

P. The consideration of these numbers may give rise to some curious and also useful reflections. What was there to hinder twenty millions living in Great Britain at each of those previous periods as comfortably as that number is living now?

B. People were not so clever, not so civilized; they could not produce so much.

P. These answers may all be correct; but I will not accept

them at present, because there are people who dispute them ; and I want you to give me an answer which is beyond the reach of dispute. Cannot you favour me with another ? It is out of our power to make experiments like those made by chemists in their laboratories, and by mechanics in their workrooms, but we can suppose them to be made, and then ask ourselves what would happen. For example, suppose that during the reign of William the Conqueror, one of those mighty magicians of whom we read in fable had suddenly, by a wave of his wand, turned two into twenty millions, leaving everything else unaltered ; what would have been the consequence ?

B. The larger part of the additional eighteen millions would have perished in a few weeks, and the whole shortly afterwards.

P. How so ?

B. By your supposition, there would not have been house-room, nor clothing, nor fuel, nor food enough for them. Indeed, if the eighteen millions of new people are to be taken as similar in habits and conduct to the other two, the destruction and waste incident to the struggles of twenty to get hold of the necessaries and comforts of life not more than sufficient for the supply of two might end in this : that the addition of eighteen millions would occasion a reduction of the number below the two millions previously in existence.

P. And if the magician had turned the five into twenty in the reign of Charles the First, or the ten into twenty in the reign of George the Third, would the same consequences have followed ?

B. Similar, but not the same. The suffering from the diabolical conduct of the magician in these later periods would have been less intense, as the struggle of twenty to subsist upon supplies sufficient for five or for ten would be less severe than that of twenty to subsist out of supplies sufficient only for two. Besides, at these later periods, there had been a marked improvement in habits and conduct, so that the

struggle for existence might have been accompanied with less brutality, and consequently with less destruction and waste.

P. Knowing, as we do, that twenty millions of people now live in Great Britain, what are the reasons that the same number could not have lived eight hundred, two hundred, or sixty years ago?

B. Because there was not a supply of the necessities and comforts of life sufficient to maintain that number.

P. Are there no other reasons?

B. There may be others unknown to us. The large supplies of necessities and comforts which enable twenty millions to live as we see them, must be the effects of causes known probably to wiser people; and we think we could guess at some of these causes, although we are not prepared to state what they are with confidence.

P. This cautiousness on your part leads to the hope that, if you do not make rapid progress in your inquiry, you will at least avoid false steps. Have you all overlooked that the additional number might have done something to obtain the additional supplies required?

B. We think not; because it was one of your conditions that additional supplies were not to accompany, even if they might follow, the new-comers. They, accordingly, would have brought with them no present supplies to subsist upon till they could hope to get the supplies for future and continued existence.

P. Why do you put so much emphasis upon *future* supplies, as if these must necessarily be unobtainable till after a long interval of time?

B. Because we know that supplies of houses, furniture, fuel, clothing, cattle, and corn could not be increased ten, three, or even two fold, till after many years—certainly not in a few days.

P. I cannot gainsay your reasons. It appears that nothing short of the magician's improvising an additional supply of

necessaries and comforts proportioned to the additional number of people would have enabled the additional number to subsist. Thus far you seem safe: twenty millions of people, as they live now in Great Britain, could not have lived at the previous times mentioned because there was not a supply of the necessaries and comforts of life sufficient to sustain that number. But why was there not a larger supply? As you hesitate, I will not part with our magician just yet. I will suppose him to have increased the supply of necessaries and comforts tenfold, as well as the number of the people, in the time of William the Conqueror. Would there then have been all those terrible consequences which you saw must result from an increase of people without a corresponding increase of the means of subsistence?

B. No.

P. Are you bearing in mind what is being done, day after day, with the necessaries and comforts of life which people have at their disposal?

B. People are consuming them.

P. But if this consumption go on uninterruptedly, will not a time come when the supplies will be exhausted?

B. They must, of course, be replaced as fast as they are consumed.

P. By whom?

B. By the people.

P. Would all kinds of people be equally able to replace supplies as fast as they consumed them?

B. No.

P. Do you think that the twenty millions of people, such as they now are, and of which we form a part, are able to replace the supplies which they consume?

B. As many of those who consume have actually produced more than what they are consuming, as our supplies are generally considered to have been steadily on the increase of late, and as the changes through deaths and births are not supposed to introduce less capable people, we may fairly con-

clude that our present consumers are quite competent to replace what they consume.

P. Would you have as much confidence in the capabilities of the eighteen million products of the magician's wand?

B. Certainly not; or rather, granting them to be the kind of people who lived in the reign of William the Conqueror, we should be confident of their inability to replace the supplies bestowed upon them by the magician as fast as they were consumed.

P. We seem to be falling back upon the consideration of the character and conduct of men. Let us be quite sure that we understand one another. Tell me again, what was there to prevent the existence of as large a number of people in Great Britain at former epochs as exist now?

B. The want of a supply of the necessaries and comforts of life sufficient to maintain them.

P. What was there to prevent the procuring that supply?

B. The want of capacity to procure it.

P. And what do you mean by capacity?

B. The character and attainments requisite for the purpose.

P. According to that, if supplies as large as those which we now possess had been bestowed upon people such as they were in former times, would larger numbers, nevertheless, have been unable to maintain themselves?

B. They would have been unable to do so permanently, because they would not have had the capacity to replace those larger supplies as fast as they consumed them.

P. Our knowledge of our own state of society forces us to confess, greatly as we have advanced in many respects, that large numbers are still living in that deplorable state which is the inevitable consequence of insufficient supplies. What do you attribute this to?

B. We cannot help suspecting that it may be attributed to want of capacity either in some, or in all, of the inhabitants, or in the injudicious use and application of the supplies at their command. But we shall be glad to inquire and learn.

P. Young as you are, you have already observed two classes of people in the world—the well-provided and the ill-provided—the comparatively comfortable and happy, and the suffering and miserable. You can easily tell me in which of these two classes you will like to find yourselves as men?

B. In the well-provided—the comfortable and happy class.

P. I hope that one result of our conversations will be to help you to learn how to get into that class; how to keep out of misery. Thanks to your parents, you have been tolerably well protected from misery so far. Protected from misery yourselves, you have picked up some notions how you ought to feel and behave towards the miserable. And the sight of misery in its many forms awakens, as you have experienced; according to circumstances, feelings of pain and pity, accompanied with a desire to administer comfort and relief. We shall have to talk over these after we have discussed some other matters together. Meanwhile, you can tell me how you think our suffering fellow-creatures ought to be thought of and treated by those who are fortunate enough to be above want?

B. They ought to be pitied, and, if possible, comforted and relieved.

P. You do not think it so easy to comfort and relieve, as it is to pity the suffering?

B. If it be true that there are not dwellings and furniture, clothing and food, in the world sufficient adequately to supply the wants of all, we do not see how the charitably-disposed can comfort and relieve all the miserable.

P. Does it appear, then, that feelings of charity, to be followed by works of charity, require to be supported by the possession of such a supply of the necessities and comforts of life as that some portion of them may be spared, without infringing upon the means for performing nearer and more important duties, in order to soften the sufferings of the miserable?

B. It does. There must be food to spare for the hungry,

shelter for the houseless, clothes for the naked, hospital-room for the sick, and schoolroom for the neglected children.

P. And if there be not enough of all these, what ought we to think of the men who waste any of the insufficient quantity?

B. That they are more than wasteful—that they are unfeeling and uncharitable.

P. And what ought we to think of the men who, having the capacity to produce more, neglect to use it?

B. That they are more than neglectful—that they are unfeeling and uncharitable besides.

P. And what ought we to say to boys who, knowing that they are about to enter a world where the supply of necessities and comforts is inadequate for the wants of all, are not anxious to acquire the capacity of maintaining themselves—of escaping from the degradation of being permitted to encroach upon a supply already too small for the wants of all?

B. They ought to be admonished of the folly and wickedness of their conduct, and every effort should be made to awaken them to a sense of the misery that must follow upon such conduct.

P. What should we say to boys disposed to limit their efforts to acquiring a capacity of providing for themselves, heedless of that higher capacity which they might attain to of assisting others?

B. They would be affording signs of an ignoble disposition—of a want of inclination to be helpful of others.

P. As ignoble as the disposition of those boys who are not anxious to escape being a burden upon others?

B. Not so ignoble as that, but very ignoble nevertheless.

P. Are any epithets specially applied to those persons who are reputed to be desirous of helping others?

B. They are called kind, charitable, benevolent.

P. And to those who are indifferent about helping others?

B. They are called unkind, uncharitable, hard-hearted.

P. What must benevolent persons possess besides their kind feelings, in order to be beneficent, *i. e.* doers of good?

B. They must have control over necessities and comforts, whether their own, or placed at their disposal by others, wherewith to comfort and relieve the miserable.

P. Having these means, would the dispensers of them, if disposed to do good with them, be sure of accomplishing their purpose?

B. We cannot say that. The means of doing good must be applied judiciously, or mischief might be done instead of good.

P. From what you tell me, may I gather that your aspirations are to be something more than self-supporting men?

B. We hope so. It is our wish to be possessed of the means of acting kindly by others; to be disposed to do so, and to know how to apply our means in order to do good—at all events, not to do mischief.

P. Do you feel that you have got hold of the attainments and habits necessary for making you the good and useful men you hope to be?

B. We feel that we have not. But we hope by a diligent attention to our studies, and a careful watch over our conduct, assisted by the instruction and guidance which our parents are providing for us, to become what they and we are striving for.

P. Do you think that I may be able to direct some of your inquiries, and assist you to some of the knowledge and judgment, which you might be long in acquiring, or, perhaps, never acquire at all, except with the assistance of others, who are already in possession of the knowledge?

B. We do, because you have come here at the request of our teachers, and they and our parents have recommended us to attend, and we have already felt the benefit of the assistance given to us in our other studies.

P. I shall be glad to give you the benefit of any experience that I may be possessed of, from having gone over and over again the line of inquiry on which you wish to enter. As we proceed with these conversations, we may frequently have

occasion to consider, among the means which have made us what we are as a people, and which are to make us as much better as we feel we might be, the growing practice of gathering boys together, to be taught by men who have mastered the knowledge which all future men ought to possess, and the more general establishment in our times of schools, or of buildings in which children assemble, to receive education from masters, who have been trained to the art of awakening their curiosity, stimulating their industry, and acquiring their confidence and affection. These partly explain to us why our capacity of procuring supplies is greater than that of our forefathers; and in what direction we ought to look for the greater capacity still needful.

B. Will you permit us to ask a question? Do you not think that the work of banishing want, and suffering on account of want, from the world, must be very difficult, if not impossible?

P. Very difficult it certainly must be. It may be impossible. But I think I can see the way very clearly to a great diminution of the suffering from want, and can help you to see it also. You must first acquire much more knowledge, in order to be able to take part in the work, and you have abundance of time before you; and you will bear in mind that many things are known and may be learned now, which, not many years ago, were thought to be beyond the reach of man's intelligence. For hundreds and hundreds of years, the boys, who, in succession, looked up to the starry firmament, wondered at the glittering specks in the sky, and admired the superior size, growth, decline, and temporary disappearance of the moon, went down to their graves impressed with the same notions in regard to them; having been disturbed during their lives by unlooked-for eclipses, and the alarming advent of a comet, with its fiery tail, and amusing themselves, in their imaginations, with the manufacture of collections of stars into beasts, fishes, men and women, implements and mathematical figures, under the name of constellations, and believ-

ing strange tales of the adventures of the sun, moon, and planets as they wandered among these constellations. You are destined to know as men, that these bright little specks are enormous suns, and their distance from us so enormous, that, although we may be 190 millions of miles nearer to some of them at one time than at another, there is no appreciable difference in their apparent size; that so far from the sun and stars moving as they appear to do, their apparent motion is caused by the rotation of the earth on its axis; and that the earth, steady and motionless as it feels to us, besides being in a perpetual and rapid whirl, floats through space at the rate of more than 60,000 miles per hour; that the wonders of the heavens visible to the naked eye are nothing compared to the greater wonders discernible through the telescope; that eclipses and the reappearance of comets can be foretold with precision, and the course of our ships guided by the appearance of the heavenly bodies, some only distinguishable through a telescope, it being described beforehand what those appearances will be at different spots on the earth's surface. Some of you will, perhaps, actually take part in the calculations on which astronomical predictions are based, and by which they are verified. Seeing, then, what can be accomplished, in regard to things far distant from this earth, have you not reason to feel encouraged in the hopes of what the teaching of others, in aid of your own efforts to learn, will achieve for you in regard to matters that approach and concern you most nearly?

A thought suggests itself to me here on which I will found a question. If you boys were to become profound astronomers, most accurate calculators, and most expert in interpreting the phenomena brought to your knowledge by the instruments which you use, would your attainments in these respects bring about any changes in the movements of the heavenly bodies?

B. No.

P. Might your attainments give a different direction to your conduct?

B. They most probably would. Much of the work now being done in the world is done differently from the work of former days, in consequence of the advances that have been made in knowledge.

P. It appears, then, that a knowledge of matters far removed from man's control may greatly affect his happiness by inducing him to shape his conduct differently, so as to adapt himself better than he did before his increase of knowledge to the world in which he is placed. If you were to become profoundly versed in the distinctions between good and bad, right and wrong, wise and foolish conduct, would that make any difference in your own conduct, and perhaps in that of others over whom you may exercise an influence?

B. It would, if we should not turn out to be very bad men,

P. If part of the knowledge of which you were to become possessed was not only how to distinguish between good and bad conduct, but how you may bring yourselves to love, to venerate, to seek and to obtain the kind of disposition which leads to good conduct, and to dislike, to loathe, to avoid, and to escape the kind of disposition which leads to bad conduct, would that knowledge produce any effect upon you?

B. It would help us still more to make good men of ourselves, and to do our duty by others.

P. Which science, may I conclude, is in your estimation the more important for you to master—the science of astronomy, which deals with the movements of the heavenly bodies, or the science of conduct, which, besides dealing with the movements, that is, with the dispositions and actions of men, individually and collectively, explains how you may assist in moulding your own characters?

B. We can give but one answer. The science of conduct must be the more important. It would be disgraceful in us to omit any opportunity that was presented to us for acquiring a knowledge of it.

P. If it be put to us which of two sciences we would elect

to learn, the opportunity of learning both not being given to us, there can be no hesitation in electing, as you have done, the more important. The capacity to distinguish between good and bad conduct is more than important—it is indispensable; but because precedence is given to acquirements which impart this capacity, other acquirements are not the less to be cherished and sought for. One can scarcely imagine how students of astronomy can fail to acquire with their science elevation of sentiment, expansion of intellect, and a distaste for things mean and vicious. You will probably, in the course of our conversations, have occasion to admit that you must be resigned to remain in ignorance of many branches of knowledge, and to acquire no more than a smattering of others. It can scarcely be said that there is any kind of knowledge the possession of which ought to be despised; but we are driven to confess that it is beyond the compass of any one human being to make himself master of the whole. Some, each individual must manage to dispense with, leaving others to learn what he is obliged to omit; while there are other branches which no one can omit to learn without danger to his own happiness. Guided by the advice of your friends, you will have to decide one of these days which you must relinquish, in order to concentrate your powers upon others; but even now, you can form some opinion which you may be able to leave aside without much inconvenience, and which must be learned, unless all thought for comfort, self-respect, and the good opinion of others be disregarded. Can you fancy yourself able to steer your course happily and respectably through life with a very slight knowledge of chemistry, navigation, and architecture?

B. Yes, for others could be found to help us, as we might help them, when each wanted assistance.

P. And also with a very slight knowledge of the science of conduct?

B. No; and our ignorance here would disqualify us for judging rightly of the assistance that might be tendered to

us by those who had the special knowledge which we were deficient in.

P. With these thoughts and wishes on your part, I have no doubt that I shall be able to assist you in your efforts to learn how to distinguish between good and bad conduct; and we will begin with conduct as applied to producing, consuming and using, replacing and increasing supplies of the necessities and comforts of life, which, as far as we are able to judge, have never yet been sufficient to meet the reasonable wants of the whole human family.

ON INDUSTRY.



P. It is a wise practice with students who wish to learn thoroughly any subject to which their attention is directed, to go over again those parts on which they fancy they have become informed without exactly knowing how. A knowledge of the rules of right conduct is to be picked up, according to an opinion prevailing among many persons, as a matter of course, instinctively, by intercourse with the world. Prejudices, mistakes, false inferences from partially examined appearances, may be picked up in the same way. Even where the conclusions adopted and the opinions formed by the student previous to his entering upon his systematic course of instruction, are found to be confirmed by re-examination, his time will not have been misapplied. But where the necessity for the abandonment of some of them is forced upon him, the re-examination is seen to be a preliminary, without which his further studies might be prosecuted in vain. By this process of re-examination, our attainments in science have been gradually separated from the various prejudices and superstitions which were previously accepted as truths, and with which they had been confounded. The circumspection desirable for students is similar to that which is enjoined upon jurymen by the judge. He begs them to dismiss from their minds, as nearly as possible, all the impressions and leanings with which they may have come into court, arising out of newspaper reports and the current chit-chat. He does not wish them to part with any of their intelligence and attainments, the whole of which he hopes to see concentrated upon the

evidence that will be submitted to them. The caution is specially needful where a lively interest and strong feelings have been excited by the event out of which the charge against the prisoner about to be tried has arisen. In like manner, the stronger the feelings, whether of attachment or aversion, with which the student may be drawn towards, or away from, any conclusion previous to examination, the stricter should be his vigilance not to allow them to interfere with his judgment while engaged in the process of collecting and weighing the proofs on which he ought exclusively to rely.

My questions to you, however, will start from facts on which we are all agreed; about which there can be no mistake. And if it appear to you that the answers to my questions are so self-evident, that the questions need not have been put, do not despise them, nevertheless. The mere process of collecting and arranging your answers may help you to overcome subsequent difficulties, to avoid falling into mistakes, and to correct prejudices already unconsciously imbibed, and gaining strength by being left undisturbed. We see collected around us large supplies of the necessities and comforts of life. You wish to learn how they came here, how they are kept up, and how they may be increased. These inquiries will be your first steps in learning what each of you ought to do; or, differently expressed, in learning to distinguish between right and wrong conduct. My questions might be extended over the whole of the necessities and comforts of life at once, but as a preservative against going astray, I will apply them to particular kinds, one after another, as long as is necessary to make it quite plain what general conclusions may be safely formed. Among our supplies is that of bread. How long do you think the whole of the bread actually in existence would suffice to satisfy the wants of all consumers?

B. Not more than three or four days.

P. Will no bread be wanted at the end of these three or four days?

B. Quite as much as was wanted before.

P. Why is not a larger supply of bread provided?

B. Because it would become stale and unpalatable before it could be eaten.

P. Is anything being done, and what, to provide bread in the place of that which is eaten and about to be eaten?

B. Some of the supply of flour is being made into bread.

P. How long will our supply of flour last?

B. Perhaps two or three months.

P. Is anything being done, and what, to replace the flour which is made into bread?

B. Some of the supply of wheat is being ground into flour.

P. How long will our supply of wheat last?

B. Perhaps from six to eighteen months, according to the season of the year, and the yield of the last crop, when the estimate might be made, or stock taken.

P. What is being done to replace the wheat while it is being ground?

B. The land is being manured, ploughed, and harrowed; the seed sown, and all other farm work attended to, ending in the autumn with reaping, carrying, and stacking the new crop of wheat.

P. How long do you suppose our supply of clothes will last?

B. We cannot readily answer that question. Some people may have clothes enough to last them for several years. Some may be wanting new clothes at once. There are parts of peoples' clothes which last longer than others. And then there are ready-made clothes in the shops.

P. This is true. But we must admit that all the clothes in use are being worn out or consumed, although less rapidly than the bread of which we were speaking. Is anything being done to make them last as long as they do?

B. Yes; they are being taken care of, and kept mended.

P. When, however, they are worn out, will others be wanted?

B. Of course they will, if people are not to go naked, or perish for want of warmth.

P. Is anything being done to replace the clothes, when they will be worn out?

B. Yes; woollen, cotton, and linen cloth, and leather, are being cut, shaped, and fitted.

P. And what is being done to replace these articles?

B. Yarn is being woven into cloth, and hides manufactured into leather.

P. And what is being done to replace the yarn thus used up?

B. Wool, cotton, and flax, are being combed, carded, and spun.

P. And to replace the wool, cotton, and flax?

B. Sheep are being bred, fed and protected, and at last sheared; and cotton and flax sown, gathered, packed, and prepared for the spinners.

P. It appears that of bread, and woollen, cotton, and linen clothing, and of the materials, in their various stages of preparation, from which they are made, we have large supplies: may these be taken as fair samples in regard to the supply of food and clothing in general?

B. Yes, unless we except the more perishable articles, which do not admit of being kept.

P. Turning to fuel, how large a supply do you think we have of that on which we principally rely—coals?

B. Enough, perhaps, to last for three or four months.

P. Is not that a small supply of an article so indispensable for protecting us against the cold of winter and for preparing the food that we require throughout the year?

B. It would be if coals, like the materials of food and clothing, were only procurable at particular seasons.

P. Although, as you say, coals are procurable all the year round, are they not at a great distance from the places where people wish to burn them, and deep-seated in the earth?

B. To meet that, and to avoid the inconvenience of amass-

ing heaps of coals where they would be in the way of something else, there are steam-engines, winches, railroads, trucks, ships, and other contrivances for expediting continual supplies of coals from the very bottom of the mines to the dwellings which they are to warm.

P. Are not all these appliances wearing out and going to decay as certainly as the coals are being burnt?

B. Quite as certainly.

P. And what are people doing while this process of consumption and decay is going on?

B. They are blasting, picking, lifting, carrying, screening, feeding the engines, guiding the trains, navigating the ships, and, besides, repairing, reconstructing, and substituting, so as to maintain in all their efficiency the means on which they depend for uninterrupted supplies of coals.

P. How do we stand in regard to a supply of houses and other buildings?

B. That is very large, although, as we cannot help seeing, not large enough for the decent and healthy accommodation of all. Buildings will last for years and years. Many of our houses are more than a hundred years old; and some of our churches and other public buildings more than five hundred.

P. Do these houses and buildings last as you say they do, uncared for?

B. No; they require to be repaired and painted, and of course these things are attended to.

P. What else do you see going on in connection with buildings, besides repairing and painting?

B. We see houses pulled down; and we hear occasionally of houses falling down.

P. What is done on these occasions?

B. New buildings are erected, sometimes on the same spot, sometimes on others, if thought desirable.

P. I will now ask you—perhaps you have already asked yourselves—what ought we to think of all these doings? Are the men engaged in them doing well or ill?

B. Doing well, to be sure.

P. Why do you say so?

B. Because if they were not engaged as they are, nor others in their place, people would soon be without food, clothing, fuel, and shelter.

P. Before we proceed further, I must call your attention to the process of naming which has been adopted by men to assist them in communicating with one another, and in using which it will behove you on all occasions to be careful that the things named by you correspond exactly with the things for which the names are understood to stand by others. Want of care in this respect may end in your unconsciously shifting the meanings of words, misleading and misunderstanding others, and involving yourselves in difficulties and confusion. Mankind have felt a desire to refer, by the use of one word, to all the acts of which we have been talking and to others that agree with them in one respect, excluding at the same time all other acts which do not agree with them in this respect. Can you point out that one respect in which all these acts agree, various and remote from one another as they are in other respects?

B. They are all directed to one purpose—to the procuring and preserving supplies of the necessities and comforts of life.

P. Can you tell me the word—the verb you will call it—which is used to signify to bake, to grind, to plough, to weave, to build, &c. &c., to make any exertion, the object of which is to produce and preserve some of the necessities and comforts of life, or to assist those who are producing and preserving, or to do that without which they would not be able to apply themselves so exclusively to the business of production?

B. To work:

P. What acts does this verb exclude?

B. Such acts as, to spin a top, to trundle a hoop, to fly a kite, to dance, to run a race, to row a match, to skate, and to

hunt, as generally practised in this country, some of which imply great exertion. These acts may be included under the general term "to play," in company with the acts to play at cricket, at bowls, at foot-ball, at chess, &c. &c.

P. Shall you expect to find the verb "to work," so restricted in its meaning as only to include the class of acts just assigned to it?

B. We know that it is not, for we are said to work while engaged learning, and artists also while striving to acquire skill, and nurses while tending the sick.

P. It will be convenient, then, to extend the signification of the verb "to work" so as to make it embrace, not only all the acts directed to procure and preserve the necessities and comforts of life, and to serve and assist those so engaged, but also the acts of teaching and learning, and in general all those acts the purpose of which is, in conjunction with the necessities and comforts of life, to accomplish the happiness of society. Accepting the term "to work" as meaning to make exertions for any of these purposes, and availing ourselves of its use, I will repeat my question: Is to work, to do good, or to do ill?

B. To do good.

P. Has any name been given to those people who are seen to stick to their work—to engage in it steadily, heartily, and cheerfully?

B. They are called industrious.

P. Has any name been given to those who shirk work, and who, while at it, work listlessly, reluctantly, and unhappily?

B. They are called idle, lazy, indolent, slothful.

P. Which people are most liked and respected, the industrious or the idle?

B. The industrious; for they, at least, strive to replace what they consume.

P. Are all people expected to work?

B. Not the very young, nor the old and infirm.

P. Who replace the necessaries and comforts which are consumed by the very young, the old and infirm?

B. The industrious.

P. Are idle men likely to take any part in the work of replacing what children and aged and infirm people consume?

B. No. They are more likely to consume a part of what the industrious produce.

P. What shall we say of those who do not strive to replace what they consume?

B. That they are bad men, nuisances, encumbrances.

P. What shall we say of those who do no more than replace what they consume, not thinking to do for children as much as was done for themselves when children, nor caring to provide what they will need to consume when unable to produce?

B. They deserve to be called useless men.

P. Why do you call an idle man a bad man?

B. Because one who consumes more than he produces, unless he be incapacitated by accident or infirmity—one who does not strive to replace what he consumes—does mischief to others—to society.

P. "Industrious" being the opposite of "idle," shall we call the industrious man a good man?

B. A man to be good must be industrious, but we ought to know something more about him, before we can safely pronounce him to be a good man.

P. What more should you wish to know?

B. Whether he is honest, truthful, sober, obliging, charitable, religious.

P. Do we generally call idle men, bad men?

B. No. It is enough to call them idle, which implies bad to a certain extent. Men may be worse than merely idle, and we reserve the epithet "bad" for them. But idle men are bad men, and good men are industrious men, although a bad man may also be industrious.

P. You have, I dare say, met with the sentences "Industry

is commendable," and "Idleness is the mother of vice;" what kind of names do you call "Industry" and "Idleness"?

B. Names of qualities.

P. Of whom is "Industry" said to be a quality?

B. Of industrious men.

P. Of whom is "Idleness" said to be a quality?

B. Of idle men.

P. What is meant by saying that industry is commendable?

B. That it is a quality which deserves to be praised, cultivated, respected.

P. What is meant by saying that idleness is the mother of vice?

B. Vice means bad conduct, and implies a disposition to do wrong, or a vicious disposition. Idleness means distaste for work. And as men, stricken with that distaste, have appetites, nevertheless, and cannot remain mere motionless logs, they are ready prepared to quarrel, to pilfer, to assault, to commit excesses, and to take pleasure in seeking to injure others in some of the many ways too well known. A habit thus formed constitutes a vicious disposition. "Mother" is here used figuratively, to indicate that idleness produces viciousness of disposition and vice.

P. Dropping figurative language, and cultivating precision, it will assist you in your inquiries and reflections to be able to use skilfully the contrivance in language which presents to us qualities separated from the things or beings to which they belong. It gives us facilities for classification which we could not otherwise obtain. In examining into the qualities of men, it is possible to classify them in many ways, for the purpose of assisting to soundness of judgment. But in what way are we wishing to classify them now?

B. Into good and bad.

P. And that we may be quite sure of understanding one another, what do you mean by "good"?

B. That which conduces to human well-being.

P. And by "bad"?

B. That which disturbs human well-being, or conduces to human suffering.

P. To prevent any possibility of mistake, what conduct do you call "good" and what "bad"?

B. Conduct which promotes human well-being we call good, that which disturbs it we call bad.

P. What disposition do you call good or bad?

B. A disposition which inclines to good or bad conduct.

P. What connection is there between qualities and disposition?

B. Each quality is a part of the disposition of him in whom it is found. We should say that each man's disposition was made up of the whole of his qualities.

P. Will you tell me now what kind of quality you consider industry to be, and why?

B. Industry is a good quality, by which we mean one of the good qualities. It assists to make up a good disposition, or a disposition inclining to good conduct.

P. And idleness?

B. Idleness is a bad quality, by which we mean one of the bad qualities. It assists to make up a bad disposition, or a disposition inclining to bad conduct.

P. Have you answered the whole of my question? Have you told me why you call industry a good quality?

B. We think we have; for when we said it inclined to good conduct, we meant, of course, that it inclined to those efforts which maintain and increase our supplies of the necessities and comforts of life.

P. Is it likely that the capacity to take to pieces, or, as it is termed, to analyze dispositions and conduct in this way, and to judge of the qualities and acts of which they are made up, will be of any use to you?

B. Certainly, it will assist us to judge what acts are good, and what bad, so that we may perform the first and abstain from the last; and what qualities are good, and what bad, so

that we may be on the watch to cultivate the first, and check any tendency to a growth of the latter in ourselves.

P. Will it be of any other use ?

B. We know of no other.

P. You have told me that you wish to do what is right, and to prepare yourselves for acting up to this wish ; and that you are desirous of being able to distinguish between right and wrong. Are there any other wishes which are constantly influencing your conduct ?

B. Yes. We wish to please our parents, and friends, and teachers, and to deserve their praise and approbation.

P. Which of these wishes exercised the earlier influence over you—the wish to please your parents, or the wish to do what is right ?

B. Of course the first. We wished to please them long before we knew or even thought about right and wrong.

P. You drew down upon yourselves words of praise and smiles of approbation when you were good-tempered, tidy, obedient, truthful, and diligent ; words of blame, signs of disapprobation and reproachful frowns, when you occasionally transgressed. Would it have mattered to you whether your parents' smiles and frowns had been dispensed by a different rule, or without rule at all, by caprice ?

B. To be sure it would. We should not be so good as we are.

P. You think well of yourselves ; you call yourselves good.

B. It would have been more modest, you think, had we said, we should be worse than we are. But you know we meant that.

P. When you came to this school did you hear the teachers speaking in the same tones of affection as your parents, particularly your mother ?

B. No. That would have been ridiculous in them. We were supposed, besides, to be old enough to conduct ourselves properly in many respects, and to comply with the rules and discipline in imitation of our school-fellows.

P. What was there in the school that took the place of parental affection?

B. The authority and approbation of the teachers and the general tone and discipline of the school.

P. If the government of the school had been different, discipline lax, authority exercised without rule or discretion, teachers careless of obtaining attention, of creating an interest in their lessons, and of preserving order and propriety, how would it have fared with you?

B. We should be worse than we are.

P. And if the school-fellows, into whose ranks you were admitted, had been of a different stamp, given to shirking their work, inattention to their teachers, disregard of improvement, unpunctuality, and misuse of books and apparatus in the schoolroom, and to bullying and frauds in the playground, and encouraging their own kind among new-comers?

B. That would have helped also to make us worse than we are.

P. When you take your place in the world as men, will it matter to you by what kind of companions you are surrounded?

B. Certainly. "Evil communication corrupts good manners." We shall be the better for good companions, the worse for bad ones.

P. Do opinions and example, as they prevail in the world, exercise an influence for good or for evil over others, especially over the weak, the vacillating, and the ill-instructed?

B. We should expect that they do.

P. If you take pains to distinguish between right and wrong, to qualify yourself to explain to others how you have arrived at your own convictions, to exemplify in your conduct the sincerity with which you hold your opinions, and to co-operate cordially with others who concur with you, what effect will that produce upon those who are inclined to fall into the ways of their companions?

B. A good one. By so doing we shall not only benefit

society, but improve ourselves, and show that we are worthy of the pains that were taken to put us in the right way.

P. Leaving school and your parent's home with the capacity to distinguish between right and wrong, and with habits and disposition formed to cling to the right and recoil from the wrong, how would you be prepared to meet both kinds of companions—to resist and escape contamination from the bad, and to derive support and improvement from the good?

B. It may be hoped that we shall be prepared to throw our influence in with the good and wise, and assist them to counterbalance or outweigh the bad and the prejudiced.

P. Your grandfathers came into a world encouraging and approving the slave-trade. How did they bequeathe it to your fathers?

B. Abhorring slavery, denouncing it as criminal and irreligious.

P. Your fathers came into a world harsh and bloody in its administration of the laws, sanctioning duels, impressing sailors, restricting freedom of thought and expression; and how have they prepared it for you?

B. With laws milder and yet more efficient, duelling extinct, sailors volunteering, and not compelled to serve, and freedom of thought and expression, with rare exceptions, encouraged.

P. As you will go into a world which, although greatly improved by those who preceded you, nevertheless contains elements of evil as well as of good, what will you have to do?

B. To unite ourselves to the good, so as to resist and overcome the bad elements.

P. Then may not your capacity to analyze conduct and dispositions be of some service in addition to that of helping you to strengthen your own dispositions, and to guide your own conduct, great as that service is?

B. We see; it will help us to distinguish between the wrong which is held to be right, and the right which is mistaken for wrong by prejudiced people, and thus to unite our

influence with that of others who agree with us in still further promoting the improvement of society.

P. You are desirous of doing some good in your generation. You feel that you must know how to discriminate between right and wrong, and be disposed to guide your conduct by your knowledge, and you can appreciate the influence which your example, countenance, and affection may exercise over others. We have a great many words in our language to express the various degrees of estimation in which various men and their doings are held. Does it matter whether these words are used judiciously or not?

B. Certainly; for according as that is done, prejudices will be combated or fostered, right conduct promoted or discouraged.

P. I will place one of these words, "respectable," before you. Let us examine how we find it attached to different kinds of work. Can you name any kinds of work which are considered highly respectable?

B. Those of the physician, the surgeon, the lawyer, the engineer, and the merchant.

P. And any that are considered scarcely respectable?

B. Those of the scavenger, chimney-sweeper, costermonger, marine-store dealer, jailer, and executioner.

P. Between these extremes, are there many which people look up to with comparative respect, and others which they are rather inclined to look down upon?

B. There are.

P. Are these judgments upon the relative respectabilities of different kinds of work what you are disposed to abide by? You hesitate. You would rather know a little more about them. Tell me, then, would any of you boys look forward with pleasure to do, as men, the work of scavengers?

B. No.

P. Would your parents and teachers do right if they were to attempt to persuade you out of this reluctance to scavenger-work?

B. No.

P. Suppose, instead of this class, I had all the boys in the kingdom before me, as well taught and intelligent as you are; what would they answer?

B. You are trying to puzzle us. We know as well as you that scavenger-work must be done.

P. Am I not trying to keep you from puzzling yourselves as men by leading you, as boys, to look at all sides of a question before you form a decided judgment upon it? or rather, am I not trying to prevent your growing up puzzled, a name applicable to those who are habitually in a puzzle without knowing it?

B. But if all boys were carefully educated, scavengers would be more respectable, and then perhaps some of us would not have the same objection to be scavengers.

P. Is it the scavenger-work, then, or the scavenger-man, as we too often see him, from which you recoil?

B. Mostly from the latter, but a little also from the former.

P. Why do you recoil from the scavenger-man?

B. Because he strikes us as being generally dirty, drunken, coarse, and repulsive altogether.

P. Would your aversion to him be overcome if he were habitually clean after his day's work was over, and sober, fair-spoken, and courteous?

B. We hope so. It ought to be. The blame would be to us, not with him, if it were not.

P. Next, why do you recoil from scavenger-work?

B. Because it is dirty and disgusting.

P. But there is much dirty, and disgusting, and dangerous, and health-destroying work to be done, some, perhaps, more repulsive at first, than scavenger-work. Which kind of work do you think is the more trying to a beginner—that of the nurse in the fever-ward, of the keeper in the lunatic-asylum, and of the surgeon in the dissecting-room, or of the scavenger with his mud-cart and broom and shovel?

B. That of the nurse, the keeper, and the surgeon; but then,

particularly in the case of the surgeon, there is the encouragement afforded by a consciousness of respectability, and a hope even of great reputation.

P. You think you might be disposed to undergo the trials of a medical student, in the hope of rising to be an eminent surgeon or physician, and to look without dissatisfaction upon the position of a sister, who, by her devotion, might almost equal a Florence Nightingale?

B. Yes; the greatness of the object in view would ennoble the dirtiness, painfulness, and repulsiveness of the work.

P. One of the causes of the great plague of London, and of the comparative frequency of epidemics in former times, is supposed to have been the accumulation of filth which was tolerated in the streets. Does not the prevention of plague and pestilence ennoble the disgusting work of removing filth?

B. We must say yes, it does.

P. The different kinds of work present themselves for our judgment in this form. All are needed for the welfare of society. Some are comparatively pleasant and attractive; others repulsive, damaging to health, distressing, dangerous. Which ought to be esteemed the more honourable? Who ought to be the more encouraged by the approbation and respect of others—they who hurry to the safe and pleasant work, or they who dedicate themselves to the dangerous and disgusting? on which ought you to bestow your encouragement?

B. In the way you put it, we seem driven to say, that we ought to bestow our encouragement on those who are willing to undertake the work from which most people seem to turn away. Still it appears to us that most of the repulsive work falls to the lot of low and ill-conducted people.

P. People of indifferent character may be thrown upon this kind of work, because their ignorance and vices unfit them for other kinds of work. It being once assumed that the people employed at particular works are disreputable, the respectable will strive to keep away. But if we succeed, as

it may be hoped we shall, some day, in bringing all children under the influence of good teaching and training, and thereby send forth men generally well-disposed, to do the world's work, how are we to induce some to undertake the repulsive work?

B. By counterbalancing its disagreeables with agreeables, among which will be the approbation and respect of the good and instructed.

P. With an improved people, might anything else be done to neutralize the disagreeables of repulsive work?

B. Dirt might be met by extra cleanliness when the work was done, unhealthiness by sanitary precautions, and danger by safeguards.

P. There was a time when work of any kind was looked down upon as degrading. What has brought about the change of opinion which has evidently come over us in these days?

B. A wiser appreciation of the relative claims upon our respect of workers and non-workers, of the diligent and the lackadaisical, of the courageous and the cowardly.

P. If there be such a man in the world as one who, by the arrangements of society, finds himself abundantly supplied with the necessities and comforts of life, independently of any work of his own, and he, on that account, consider himself absolved from all obligation to do any work, what would you think of him?

B. He would be contemptible.

P. Why so?

B. Because he would be doing nothing to replace, or to help others to replace the fruits of labour while he was consuming them; and he knows, or ought to know, that those fruits are already insufficient to supply the wants of all.

P. Who would more rightly claim any outward manifestations of your respect—a rich man like that, or the well-conducted scavenger, who steps aside to let him pass in his carriage?

B. The scavenger, to be sure.

P. Is there much hard work to be done, besides that of the hands?

B. There is that of the eyes, and of the head.

P. You have heard the expression "horny hand of honest industry." May "honest," and "severe" too, be as appositely prefixed to industry with a soft hand?

B. Certainly. The optical and surgical instrument maker, the chronometer-maker, and many others, work as hard as bricklayers and masons, but they require delicacy of touch which would be lost by the rough usage of their fingers; and their eyes are liable to be sorely strained. Lawyers, also, and judges, and many other professional men in large practice, go through more work, although they ride in their carriages, and exhibit no marks of labour on their hands, than most ploughmen and artificers.

P. Men are not all equal in strength, in powers of endurance, in health, in sensitiveness, in quickness of ear and eye, or in ability to encounter danger; may not that excuse some from work?

B. Nothing but inability can excuse anybody. Each, according to the measure of his strength, and to his particular gifts and inclinations, should apply to some work with the determination to overcome whatever reluctance he might at first feel towards it.

P. And ought you to try to cultivate feelings of kindness towards all who are at work, and conducting themselves reputably, and particularly towards those who are engaging in work for the performance of which it is most difficult to find candidates?

B. Yes; unless we except jailers and executioners.

P. Because their work can be dispensed with?

B. We do not say that. But nobody can like them.

P. Not their wives and children?

B. If they are good husbands and fathers, their wives and children will like them, of course.

P. I am glad to think that even jailers and executioners

have redeeming points in your estimation. You are looking forward to the time when, all children having had your advantages, crime shall cease in the land. But till that good time come, how are we to do without prisons?

B. We cannot.

P. Can jailers, then, be dispensed with?

B. No.

P. Who benefits by their work?

B. Society.

P. And you will form a portion of society, one of these days; of an improved society, it is to be hoped. If jailers do their duty by their wives and children, they will receive affection in return. But, if they do their duty by society, is dislike to await them from you, the latest improvements contributed to society?

B. We must draw back. Jailers, we see, ought to be welcomed in common with other workers, so long as their services are needed.

P. And ought not executioners to be welcomed also?

B. We must say that we should shrink from associating with executioners.

P. Do you disapprove of executions, and for that reason make a distinction between jailers and executioners? But it is hardly fair to expect you to answer a question which is now perplexing wiser heads than yours. One of these days you will examine the subject attentively, and, I hope, come to a right decision upon it. As a part of our present inquiry, however, I may ask, if executions are works necessary to be done, ought executioners to be branded as disreputable?

B. We cannot say that they ought.

P. If executions are not necessary, who is the more disreputable—the legislator who makes the law, the judge who passes sentence, the sheriff who receives the writ, or the executioner who fastens the noose?

B. Legislators, judges, and sheriffs certainly cannot attach disgrace to the man who obeys their orders. And if society

stamp infamy upon him, some portion of it can scarcely fail to be reflected upon his abettors.

P. You have often, I dare say, watched bricklayers, masons, and carpenters at their work. Have you ever observed any difference in the energy and satisfaction with which they appear to be doing it?

B. Some have evidently been more absorbed in their work, are more fond of it, than others.

P. Which do you think will be more successful in replacing, or in more than replacing, what they consume?

B. Those who take pleasure in their work.

P. You have also observed people hanging listlessly about, out of work, or doing such work as they have to do in a careless slovenly way, soon exhausted with fatigue, and indulging in rest at short intervals. What do you think of their relative capacities of consumption and production?

B. They will most probably produce less than they consume. They will certainly produce less than they and those who depend upon them ought to have to consume in order to be healthy and happy.

P. As we know that the produce of all people's labour has never hitherto been sufficient for all people's wants, would it not be a great good accomplished if idlers could be persuaded to work, and the listless to work cheerfully?

B. It would certainly be one step towards increasing deficient supplies for future use.

P. Should I be able to persuade them, think you, to imitate their industrious neighbours by pointing out to them the deplorable consequences to themselves and others of their idleness, and by entreating them to observe how much more cheerful and happy work seemed to make people?

B. Most likely not: for if you could persuade them, they would have been persuaded before.

P. Ought we to despair of making people wiser and better, when we see them misled in their thoughts and acting badly?

B. We would not say that, but we should not close our eyes to the difficulty of what we propose to undertake.

P. What would prevent their listening to advice so plainly for their advantage, that you, even at your age, can appreciate it?

B. These people are not so well placed for listening to and adopting good advice as we are. You would find most of them set against change either of opinion or of conduct.

P. Do you mean that they could not be brought to believe their own eyes?

B. Their eyes are not so much at fault as their habits and understandings. While they see other people happy at their work, they feel that such work would make them miserable. The present irksomeness of the work recommended to them makes them avert their eyes from the future consequences of shirking the work.

P. Might not some of the idleness or distaste for work, which we regret, be attributed to incompatibility between the kind of work and the kind of people who are induced and urged to undertake its execution?

B. We should think it may very fairly. But, granting that the work cannot be left undone without detriment to society, the alteration required to insure cheerfulness of work has to be made, not in the work, but in the workers.

P. Have you not admitted that some kinds of work are much less attractive or more repulsive than others? Are not these the kinds of work in which we mostly meet the listless and reluctant workers?

B. We have had no opportunities of making the comparison. We have never heard that nurses, medical men, and others, whose vocation calls them out at all hours of the night, exposes them to danger, and isolates them from their homes, are more idle or less hearty at their work than others.

P. Am I to understand, desponding, as you do, of my success if I were to attempt to convert idlers and induce them to co-operate in lessening our deficiency of supplies, or at

least to desist from aggravating it, that you do not know of any other opening through which my efforts might be more successful?

B. It would ill become us to put forth any claims to knowledge. But surely, because impediments are great, almost insuperable, to success in altering habits already formed, it does not follow that they would be as great, or even that there would be any worth naming, to success in forming habits from the beginning.

P. As you may be said to have no habits ineradicably fixed, although the foundations are laid of many good ones, you are prepared not only to consider what kind of men you would like to grow up into, but to do what is needful to help yourselves to become what you wish. Let me ask, then, whether you would prefer to grow up into industrious or idle men?

B. Into industrious,

P. Why?

B. Because we believe the industrious are the happier.

P. If we were to examine men of both kinds, should we not be told by each, that he found himself the happier—one at his work, the other in his idleness?

B. We might. And if we believed them both, we should know, nevertheless, which was providing the happier future, while enjoying an equally happy present.

P. Does your “if” imply that you would not believe exactly what you were told?

B. The personal appearance, the clothing, and the home of the idler would, we suspect, show him to be less healthy, dirtier, more ragged, and less comfortably lodged than the industrious workman.

P. Are you sure of becoming the industrious men you wish to be?

B. To feel sure would, perhaps, rather prevent our becoming industrious than otherwise.

P. Why so?

B. It might make us remiss in striving to become industrious.

P. When ought you to begin to be industrious?

B. As soon as possible; as soon as we can begin to follow up for our own sakes what we have been doing in obedience to our parents and teachers; as soon as we can appreciate the importance of industrious habits, and the power which, by careful self-control, we can exercise over the formation of our own habits and character.

P. How can you form habits of industry, while you are living by your father's work, and doing no work of your own?

B. The application and exertion required to learn, to make ourselves useful and obliging, and to requite the kindnesses of others, serve the purpose of forming habits of industry, as well as the application and exertion for producing necessities and comforts. Without steady attention to school and home employments, however confident we might feel of becoming industrious, our friends would have little hope for us.

P. Do all boys of your age share the sentiments which you have just expressed?

B. No; so many, unfortunately, are neglected, and ill taught.

P. To whom are you indebted for these sentiments, the beneficial influence of which over your conduct is plain to yourselves, as well as to your friends?

B. To our parents in the first place, who began to form good habits for us, and to our teachers in the second, who have done so much for us since.

P. Can you recollect whether any of the things which you are now doing every day without any sense of effort and without repugnance, were once fatiguing and distasteful?

B. There are many things which we now do almost unconsciously, which we once thought we should never be able to do. We went to them almost with dislike and soon became weary.

P. And how did you get over these feelings?

B. We were possessed by the thought that we ought to do what we were bid. Our sense of duty led us to persevere, and at last the habit of work so grew upon us as to become pleasurable.

P. Does not your experience furnish you with a key wherewith to unlock the mystery which hides from you how work originally distasteful may become attractive and engaging?

B. Yes, we have the key, and we must thank you for showing us how to use it. A sense of duty leads intelligent men to undertake work necessary for the general well-being although distasteful to them, in the first instance, conscious that by a little self-command to endure the first asperities, the unceasing presence in the thoughts of the good to be accomplished by the work will at last transform feelings of dislike into those of satisfaction during its performance.

P. And can society do anything to encourage these workers and soften the asperities of their work in its early stages?

B. It can do for them, what our parents and teachers did for us. It can cheer them with its countenance and approbation at the time when the labour is felt to be most severe and its reward far distant.

P. Idle men, if we were not mistaken in our previous judgments, damage society, which cannot endure to see them suffer, and damage themselves still more. But it is found difficult, if not impossible, to make them industrious after habits of idleness have been long contracted. What hopes, then, can we have of being able to diminish henceforward such portion of the deficiency of supplies as may be traced to idleness or indisposition to work?

B. If pains were taken and measures adopted so that no children should be deprived of the blessing of good training, the number of idle men would be greatly reduced; idleness, such as we see it, might disappear.

P. If as many children are allowed to go untrained, or more properly ill-trained, as in times past, what shall you expect for the future?

B. That the number of the ill-lodged, ill-clothed, and ill-fed, will not be materially diminished.

P. What do you think of the grown-up men who suffer little children to be left thus ill cared for?

B. They are neither so good nor so intelligent as they ought to be.

P. And what ought I to think of you, if, with the advantages which you are conscious of enjoying, you are not resolving within yourselves—"We will strive to be self-supporting, and we will strive to produce more than enough for ourselves, so that we may have some share in wiping away the disgrace of suffering little children to grow up into bad men and women?"

B. That we are undeserving of our fortunate lot, and not so good as we ought to be.

ON INTELLIGENCE.



P. I SHALL leave you to judge for yourselves what additional power you become sensible of possessing, through these conversations, over the knowledge you had previously acquired. We have got thus far. You have recognized that, to live happily in this world, men must be industrious. You see what must have been done for you as children, and what you must be doing for yourselves, to become industrious men, and what you ought to do for future children if you would not be utterly despicable and bad men. You have also recognized that all work is honourable, if not equally honourable, not vile like no work; and that you will ill discharge your duties as men if, instead of assisting to soften the asperities of dirty, unwholesome, offensive and dangerous work, you join the chorus of those who are ignorantly attaching a stigma to work, the performance of which is indispensable to human well-being. If the world could be brought to act up to these views, so that idleness should be banished, and all people were to become industrious, might we then expect that suffering from a deficiency in the supply of necessities and comforts would cease?

B. It appears to us that we might.

P. If our attention were directed, not to a deficiency in the supply of all necessities and comforts, but of some particular kinds of them, how do you think that deficiency might be remedied?

B. By directing more labour to the production of those things of which there was a deficiency.

P. And if the additional labour directed to the production of those things were diverted from the production of other things of which there was no superfluity, what would happen?

B. The means taken to rectify the deficiency of some things would cause a deficiency of others.

P. Are there not some means by which a deficiency in the supply of particular things can be made good without causing a deficiency in the supply of other things?

B. More work must be done to accomplish this. It will not suffice to transfer labour from one object to another.

P. You told me on a former occasion that our stock of necessities and comforts is so much larger than it was years ago, on account of the greater capabilities of people of the present time. Is this greater capacity owing to nothing besides greater and more sustained exertion?

B. We cannot say that, for many things are produced now with little labour compared with the labour which was formerly bestowed upon their production.

B. Seeing that the quantity of things produced does not entirely depend upon the quantity of labour put forth, we may as well inquire what that is which, when added to a given amount of exertion, makes it more productive. If some farmers in this country were to attempt with all their might to raise crops of cotton, sugar, tea and coffee, what success would they meet with in replacing the quantities of those articles which are being consumed?

B. No success at all.

P. If with equal vigour they were to sow corn and plant potatoes at Midsummer, what crops would they gather in?

B. No crops at all.

P. If they were to overlook the importance of attending to the rotations of crops, and to the chemical constituents of the soil, how would it fare with them?

B. They would have small crops.

P. If miners were to sink shafts for coals where no coals are to be had?

B. They would get no coals.

P. There are seasons and kinds of weather when shoals of fish are to be met with in particular parts, and to be caught in particular ways: if our hardy fishermen were to pursue their calling unobservant of time and place, what would their takes be, compared with what they are now?

B. Much smaller.

P. Would you say, if all men worked hard regardless or uninformed as to the best direction of their labour, that our present supplies of necessities and comforts would be replaced as fast as they are consumed?

B. No.

P. Should we be right in pronouncing that men so working were not industrious?

B. We could not say that, for your supposition was that they did work with all their might.

P. Did you not tell me that if all men could be made industrious, we might expect to avoid deficiency of supply?

B. We ought not to have overlooked that their industry must be applied properly. We ought to have contented ourselves with saying that the tendency of every increase of industry would be to bring about a corresponding diminution in the deficiency of supply. We are not warranted in expecting the entire disappearance of deficiency from industry alone, irrespective of the method of applying it.

P. In the instances that I have given, and the many more that I might give, what prevented the labour being productive, or as productive as it might have been?

B. The ignorance of the workers.

P. What was wanting, then, to enable these industrious men to replace by their work what they consumed?

B. Knowledge.

P. When men possess knowledge, and direct their work by it, how do we say they work?

B. Intelligently.

P. And what name do we give to the quality which they possess?

B. Intelligence.

P. Correcting the oversight which you fell into, may we say that abundance will be secured when all people are brought to direct their industry with intelligence?

B. We think it will.

P. How is it that you speak hesitatingly of what industry and intelligence may do in conjunction, when you were confident that industry could do as much by itself?

B. Because having been made aware of one oversight, we have learned to be cautious, lest we should be let into another.

P. Students must know where they ought to doubt, or they will never be confident with safety. I will try to assist you in finding out whether other qualities, besides those of industry and intelligence, are necessary to secure abundant supplies for mankind. When you, in your turn, enter upon the business of life, for which you are now preparing, will you be able to do as much and as good work at first, as after the lapse of some months or years?

B. No, we shall hope to be gaining intelligence every month.

P. If one of you, after having been engaged in some factory or shop for more than a year, were to be joined by an older school-fellow, who had been kept at school on account of his superior aptitude in profiting by some more advanced and difficult class of instruction; do you expect that his work would at once surpass yours in quantity and quality?

B. Possibly at first he would surpass in nothing that he was set to do, certainly not in all things.

P. Would he weigh out to the customers, and tie up a parcel of grocery as quickly and cleverly, be as handy at the carpenters' bench, or as accurate and expeditious in the model or drawing-room of the factory?

B. No.

P. On account of his want of intelligence?

B. That could not be the reason. Rather because he wanted some power or readiness, which had been gained by the school-fellow, who had preceded him at the work.

P. As I passed through your playground, I saw some of you spinning your tops, and taking them up, so that they continued spinning on the palms of your hands. I used to do the same when I was at school; but I fancy, if I were to make the attempt now, I should be more likely to find the skin off my knuckles, than the top in my palm. Is this owing, think you, to my having gone back in intelligence?

B. You have only lost a knack from disuse, as in the previous case, our intelligent school-fellow had not had the opportunity of acquiring one.

P. How do you find you do such things as writing and drawing compared with what you did years ago?

B. We do them better and quicker.

P. And what would your sisters and sempstresses tell you in regard to needle-work?

B. The same.

P. Is not some name specially given to people who have acquired this knack, as you call it, at the work to which they have applied themselves?

B. They are called skilful.

P. What name is given to the knack, or power, which they have acquired?

B. Skill.

P. And what name to the quality which enables them to put forth this power?

B. Skilfulness.

P. Can you account in part, if not wholly, for the greater abundance of necessaries and comforts which, year by year, has been gaining upon the inhabitants of this island?

B. We attribute it to their growing intelligence and skilfulness.

P. Are the intelligence and skilfulness which we possess,

great as they are, compared with these same qualities in our forefathers, as generally diffused as they might be among the whole people?

B. It is plain that they are not.

P. If their more general diffusion could be accomplished, what effect would be produced upon the supplies, from the deficiency of which so many people suffer?

B. They would be increased.

P. How do people acquire that knowledge which is indispensable to intelligence?

B. By observing, inquiring, and giving their attention—in one word, by learning.

P. Why did not young learners gain knowledge and intelligence as readily in former days, as they do now?

B. Because their teachers knew less; paper, books, and school-apparatus were less plentiful; and the art of teaching was less understood.

P. How do people acquire skill?

B. By informing themselves of what they have got to do, and how to do it, and then by practising under people who have already acquired the skill which they want.

P. Why did not the young acquire skill as readily in former days, as they do now?

B. Because they had not the opportunity of practising under such intelligent and skilful teachers.

P. What kind of men do you wish to become; intelligent and skilful, or ignorant and unskilful?

B. Intelligent and skilful.

P. Are you sure of becoming what you wish to be?

B. No.

P. What can you do to assist yourselves to become what you wish to be?

B. We can learn and practise steadily, paying our utmost attention to the masters who teach us.

P. What would certainly lead to your growing up into ignorant and unskilful men?

B. The refusal or neglect on our part to take advantage of the instruction offered to us, or the withholding from us by others of the opportunity of obtaining instruction, and of forming habits of application.

P. Which men are more likely to be intelligent and skilful, the industrious or the idle?

B. The industrious, because they will have acquired the habit of fixing their attention, and of resisting unreasonable solicitations to withdraw from their work.

P. When ought a man to begin to be intelligent and skilful?

B. While he is yet a boy.

P. Can a boy hope to acquire that intelligence and skill which will qualify him to undertake the cultivation of a farm, the building of a house or a ship, the draining of a mine, the supplying of a town with water and gas, or any one of a thousand other things which I might mention?

B. He may begin to acquire them, or rather, he must begin as a boy if he is to be possessed of them in perfection as a man.

P. Will you tell me, for I am curious to know, some particulars of what you are learning and doing, as a preparation for becoming possessed of the intelligence and skill desirable for you as men?

B. We have learned something, and are learning more about the air we breathe, the food we eat, the water we drink, the clothes we wear, the fuel we burn, the houses we live in, the furniture, utensils and tools which we use.

P. And how will this assist you to the intelligence which you are in quest of?

B. Because it teaches us why some kinds of food and clothing are more wholesome and healthy than others, and some at one time, and some at another, and how they are got and prepared; what kind of houses and apartments, and in what situations, are most conducive to health and comfort, and how they ought to be kept and lived in; and how to use

and preserve the implements and furniture which we use and see used; and it opens our understandings, as we learn day by day, to the many other things we shall have to learn after leaving school, and prepares us to set about learning in the way most likely to lead us to more knowledge and intelligence.

P. You give me a most satisfactory account of your doings here, and make me form a high opinion of the teachers who have brought you into this happy frame of mind. You will not, I am sure, think I am putting frivolous or idle questions in my wish to obtain a few more particulars, both of your doings and of—what is much more interesting to me—the thoughts which you carry to your work. I can form some judgment of the way in which you speak, and articulate, and listen to the remarks and questions that are addressed to you. What lessons have you had to give you this power of listening, comprehending, and answering?

B. Our teachers give us interrogative lessons, set us an example of speaking accurately and articulately, point out to us how we may acquire the same habit, correct slovenliness of expression, insist upon our answering the questions put to us, and refraining from giving utterance to other thoughts that come into our heads, if we cannot contrive to keep them out: the utterance of other thoughts, when they deserve consideration, being reserved for other occasions. Combined with this, to obtain practice in enunciation, we occasionally repeat aloud what we have learnt by heart.

P. Can you explain how you expect to derive benefit from these acquirements?

B. We may do that by simply saying that you and most people would pity a deaf and dumb boy, who could neither listen nor answer. We can scarcely hope to engage in any work which will not require us to receive and execute orders, to deliver messages and bring back answers, and to ask for, understand, and give explanations; and practising attention,

memory, explicitness, and clear articulation and enunciation, must make us much more efficient, as helpers in carrying out any work, much less likely to misapprehend what is said to us, or to be misapprehended.

P. As I have seen specimens of your writing, I need not ask whether you have taken pains at that work, nor whether you have been well taught. It is almost a matter of form—to fulfil my course of inquiry, to ask you to explain how you expect to be benefited by that accomplishment?

B. The power of writing is the power of communicating with those who are beyond the reach of hearing or receiving oral messages, as the power of reading is that of receiving similar communications. The two powers combined, insure precision of communication, and record what has been communicated, so that all doubt at a future time, as to what has been communicated, is guarded against. To write a legible hand with neatness and rapidity, will therefore enable us to do more and better work. To this power of production has to be added the happiness of being able to correspond with absent friends and relatives.

P. Next, I have observed the ciphering on your slates, and have listened to your mental arithmetic: how is that to benefit you as men?

B. The difficulty would be to imagine how arithmetic can fail to be of use to us. We shall always be liable to suffer loss and inconvenience, and to be unequal to engage in many descriptions of work, if we cannot measure, weigh and reckon. Not to be capable of doing these things, would, in reality, be to be deprived of much of the use of language, whether speaking, reading or writing.

P. If, on coming here, I had been prejudiced against what you are doing, thinking that your time was misapplied, and your efforts misdirected; what you have told me, would show that I was partly mistaken, at all events, and makes me anxious to hear more. You have, doubtless, more to tell me of what you are conscious of having gained while at school?

I put this question to those boys in particular who are preparing to leave school shortly.

B. The knowledge which we have gained here has made us perceive how much we yet have to learn; has shown us how to consult books, and to do other things in order to acquire more knowledge; how and when to seek the assistance of teachers, and to profit by their instruction; and besides, has brought us into a state, which makes application and the process of learning and working a pleasure in itself, independent of the future advantages, that cannot fail to follow.

P. There are some very well-meaning people who express fear at the pains which are being taken to diffuse education much more widely than was thought of by our fathers. They say that the cultivation which you are receiving will unfit all among you who might be wanted to do the work of scavengers, dustmen, or any other work offensive, dangerous or unwholesome; and yet they say, and I think you agree with them, this work must be done, or people must cease to live in the same comfort as heretofore. What answer will you make to these alarmists? Can you quiet their fears?

B. They must do that for themselves. You cannot expect more from us than reasons why they may lay aside their fears. If the choice is presented to us, we shall certainly prefer the agreeable, the safe, the wholesome and the clean work, to the opposite. But if we and our parents with us find advantages sufficient to outweigh, or to more than outweigh the drawbacks in any work that may be proposed to us, we might take to the less attractive work. Having taken to it, we hope we shall not so far disgrace the education which we have received as to discontinue our own self-discipline, and to be insensible to the duty of bending our minds to do our adopted work well, and thus ennoble it by the vigour and judgment with which we shall execute it. In this spirit it is that warriors and seamen, surgeons and physicians, nurses and firemen make their work noble and keep themselves

respectable. In the same manner, it is in every man's power to impart respectability to his work by respecting himself.

P. We shall, in some future conversations, examine together the industrial arrangements, through which opportunities are afforded to all about to enter upon the business of life, of making a choice of the kind of work which they think most suited to their temperaments and acquirements, and also of assisting by their very choice to place the different kinds of work, needful for the welfare of society, on a level in respect to the advantages and disadvantages attached to each. By these same arrangements, as you will see, it is practicable for persons to shift from one employment to another, where protracted exposure to influences peculiar to the employment of their first choice is found to be damaging. Meanwhile, you have no fear of becoming too well informed or too industrious and skilful?

B. We place trust in the judgment and affection of our parents and teachers; and day by day we feel more and more that the only danger we need to guard against, is lest we should not apply ourselves with sufficient assiduity to learn what is to be done in the world by men collectively, and to become qualified to perform efficiently that work to which we may be called.

P. You have told me that, to be industrious, skilful and intelligent, as men, you must apply yourselves at once, while boys, to acquire knowledge in conjunction with habits of industry. Does it not happen, think you, that boys who have followed this course, fall nevertheless into courses as men which set at naught all the good teaching and training of their boyhood?

B. They may occasionally. We are bound, however, to be very cautious how we receive statements of the excellent education of boys who have afterwards conducted themselves badly as men. The actions of bad men are under our eyes. We are seldom minutely and accurately acquainted with the

thoroughness of the teaching and training which they had received. Good teaching and training, besides, do not insure future good conduct. They make it more probable. When better understood and practised, and more generally diffused, they may make it all but certain.

P. My last question was suggested by the thought of the number of sotting, drunken men that we see. Surely the vice of these men must be checking further acquisition of knowledge, and be undermining their industry and intelligence, as well as their health. Drunkenness is, happily, rare among boys. The drunken habits of men cannot, therefore, be said to be formed in boyhood. How do intelligence and habits of industry protect the possessors of them against the drunkenness which, if not kept at bay, will impair or destroy them?

B. The intelligent man possesses one safeguard, which the unintelligent man does not. He knows the fatal effects of excess in drinking spirits on the constitution. He is also aware of that peculiarity of his organization by which he is predisposed to repeat gratifications once indulged in. Let us suppose that spirits are offered to him by pleasant companions. Intelligence says, Abstain. Good fellowship, as it is called, and the suggestions of the palate say, Partake this once, that cannot hurt you. Intelligence again says, If you indulge once you will be less strong to resist the next temptation, and so on, till tippling and worse will be habitual.

P. This is well said. But do intelligence and habits of industry confer no other securities against drunkenness upon the man who has acquired them?

B. If they have given him a happy home, where order, neatness and abundance reign, and have made study and the contemplation of works of art and taste a delight to him, he will less easily fall a victim to the seductions of sensual indulgence.

P. What name do we give to people who are so far removed from excess in drink as to be disgusted at the thought or sight of it?

B. We call them sober, temperate.

P. Are boys generally drunken or sober?

B. Sober.

P. Would not the sobriety of a boy give you as much hope of his becoming a sober man, as his industry would give you of his becoming an industrious man?

B. No, because the industry of the boy is a habit induced by a repeated exercise of his will; while his sobriety may be nothing more than the exclusion of temptation. It may be rather the absence of intemperance, an appetite or taste not yet developed, than temperance tested and established. Boys, when not frightfully neglected or ill-used, neither tippie nor smoke. These habits are engendered in men who have not been fortified as boys, with the intelligence requisite for good self-guidance, and with the habit of performing or refraining from acts according as their intelligence advises.

P. You are now prepared to enter upon the classification of the qualities which we have just been examining. Let us begin with the last pair. How shall we place sobriety and drunkenness?

B. Sobriety among the good, and drunkenness among the bad qualities.

P. And why?

B. Because sobriety makes men better, and drunkenness makes them worse than they would otherwise be.

P. What do you mean by better and worse, as applied to men?

B. We mean, more or less fitted and disposed to do their duty.

P. And what is your notion of man's duty, so far as we have examined together?

B. The duty of every man is to strive to contribute to the happiness and improvement of his kind—to avoid, above all things, being a burden upon the common store—to be ambitious, while drawing out of it, to replace and more than replace what he consumes, or to perform services more than

commensurate with what he consumes, and to aid in the better application of the store increased by his labour.

P. As drunkenness, according to you, is a bad quality, do you call a drunken man a bad man?

B. Certainly; that vice unfits him for his duties, and makes him a nuisance to society.

P. And for a similar reason do you call a sober man a good man?

B. No; we must first know something more of him. Because drunkenness makes a man bad, it does not follow that immunity from that vice makes him good. He might be lazy as well as sober; and if, after agreeing that a lazy man is bad, we were to say that a sober man was good, although lazy, we should represent the same man to be both good and bad.

P. That would be called by some people "self-stultification," a practice by no means uncommon, and fallen into quite unconsciously. Next, where shall we place intelligence and skilfulness, and their opposites, unintelligence and unskilfulness?

B. The former among the good, and the latter among the bad qualities.

P. Continuing, as we did in drunkenness, from the qualities up to the man in whom we recognize them, do you call an unintelligent, unskilful, incapable, ignorant, stupid man a bad man?

B. We should not be right to do that. There is something here which we don't quite understand.

P. If an unintelligent man be not a bad man, a man may have bad qualities without being a bad man. You must be cautious. You are in danger of sliding into self-stultification. What do you mean by a bad man?

B. A man who commits bad acts.

P. And what is a bad act?

B. An act that does mischief to society—that disturbs well-being.

P. When you hear of a man who has been convicted of murder, who has broken into a house, swindled one who had trusted him, or abandoned his young family, do you call him a bad man?

B. Yes, for his acts are followed by the most deplorable consequences.

P. Some years ago a steamer, crowded with deck passengers for a short voyage, was overtaken by a storm. The captain, fearing lest the deck should be swept and the passengers washed into the sea, ordered them below and battened down the hatches. On the abatement of the storm, after some hours, he proceeded to set his passengers at liberty again. To his horror and dismay he found the spark of life extinct in fifty of them, and many others who would have been past recovery, had they been detained below a few minutes longer. Had that captain committed a bad act?

B. Yes; we cannot help saying yes.

P. I read lately in a newspaper the account of a shipwreck on a wild part of the coast of Scotland. The captain and crew, among whom was his son, were saved, and with some difficulty a few of the ship's stores. They made use of these, under the captain's direction, to prepare themselves a meal. Shortly after partaking of this meal they were all taken ill; and three died, one of them being the captain's son, in great agony. It was found on subsequent examination that they had partaken of arsenic, purchased with a lot of stores by the captain for the ship, and which he had mistaken for arrow-root. Had that captain also committed a bad act?

B. We suppose we must say yes.

P. A century has scarcely elapsed since physicians were nearly as anxious to shut out fresh air from hospitals and sick rooms as they now are to secure its admission. As it is supposed that they lost three or four patients for every one that is lost now, may we not say that they committed bad acts?

B. To cause three or four times as many deaths as would

have occurred with different treatment, must be to commit bad acts.

P. Your way of answering makes me think that you suspect there is something wrong, or something to be explained. Let me put another question. If some physician of the present day, clinging tenaciously and blindly to the practices of his forefathers, were to continue to lose the same proportion of patients, what should you think of his acts?

B. That they were very bad—worse than those of the physicians of past ages, because he ought to know better.

P. Are you not introducing a new test, by which to judge of acts? A little while ago, you said you considered acts as good or bad, according to their consequences; but now, if I do not misunderstand, you say that acts similar in their consequences may be rendered some worse than others, in your estimation, according to what you know of the men who perform them.

B. We were mistaken. We must amend our answer. The acts are the same; the difference is in the men.

P. Let us put this new view of the matter to the test. The acts are bad, that is, attended by consequences unfavourable to well-being. Are not the men who perform the acts bad also?

B. It does not follow that they ought to be considered bad, or equally bad. There must be some difference between a murderer, and a physician or a captain of a ship acting under misapprehension.

P. Reflect a moment. If there must be a difference, some of you can point it out?

B. The murderer intends to take away life. The others do not.

P. You have hit upon a distinction. We wish to satisfy ourselves of the intentions of the man who commits a bad act, before we pronounce him to be a bad man. But you thought you saw a distinction between the two ignorant men, the one of the present, the other of the past. Are you aware of any difference in their intentions?

B. No, but there is a difference of another kind. The physician of the present ought to know better; he is behind his age. The one of the past knew all that his age could impart to him.

P. How should you judge of a physician who took away life intentionally?

B. We should call him a bad man—a murderer.

P. How should you judge a physician of the past who unintentionally took away life by the means which he adopted for saving it?

B. We should call him an ignorant man, sharing in the ignorance of his age.

P. How should you judge of the physician of the present day, treating his patients in the same manner?

B. We should call him an ignorant man, shut out, partly perhaps by his own fault, from the knowledge requisite for the intelligent and skilful exercise of his profession.

P. Does society look on passively, and allow anybody, qualified or unqualified, to undertake the duties of physician, surgeon, judge, barrister or captain of a ship?

B. No. In many cases it endeavours to take security that persons shall have mastered, before being allowed to enter upon such duties, that degree of proficiency at least which is readily obtainable through the knowledge so far arrived at.

P. When incompetent individuals contrive, in defiance of these precautions, to glide or creep into positions where they have opportunities of undertaking duties requiring special attainments, vigilance and judgment, and cause death or severe loss to those who trust them, do they meet with censure or marks of disapprobation?

B. Yes; they are sometimes compelled to give compensation for the damage which others sustain through their ignorance; and sometimes, they are imprisoned and degraded.

P. And yet you do not call these ignorant, negligent men, bad men?

B. We go part of the way. We refuse to call them good

men. We should call them bad men if it could be proved that they were conscious of their unfitness for the performance of the duties which they had undertaken.

P. What would you say if it could be shown that they were conscious of not possessing the qualifications judged by others to be necessary for the due performance of their duties? and that they had neglected opportunities for qualifying themselves, accepting the employment, nevertheless, for which they knew they were not eligible?

B. That, certainly, they were not good men; perhaps we ought to say that they were bad men. Or, perhaps, we ought to be better informed before venturing to form a judgment, or to attempt answering your question.

P. You are familiar with some of the modifications of language which assist us to express our thoughts or, so to speak, shades of thought on many subjects. They are available to us when endeavouring to express our thoughts upon different gradations of character and conduct in men. Can you give me the degrees of comparison of "good" and "bad"?

B. Good, better, best; and bad, worse, and worst.

P. Can you name to me, besides, another class of words which enable us to strengthen or soften down our other expressions of approbation and disapprobation?

B. Adverbs are used for this purpose. We may give, as examples, "very," "rather," "somewhat," "mostly," "thoroughly," "dreadfully," &c.

P. You have much to learn before you can apply all these words satisfactorily. But you have made some progress. What would you say of a man who, throughout his life, had steadily performed all his duties, keeping clear, as far as could be seen, of inflicting injury upon society?

B. We should call him a good man.

P. And of a man, of whom it was known, not only that his qualifications were of a high order, but that he had worked diligently to become possessed of them, with the view of using

them for the benefit of society, to promote the happiness and elevation of his kind ; and who had then so used them ?

B. We should call him a very good man, an excellent man, one of the best of men.

P. What would you say of a man who seemed regardless of the happiness of others ; who took away life intentionally—not in self-defence, nor in discharge of a sacred duty to society ?

B. We should call him a very—an exceedingly bad man.

P. What would you call a man who was instrumental in causing death, not intentionally, but through carelessness, or through ignorance, which he had had opportunities of correcting ?

B. We should also call him a bad man, but not nearly so bad as a murderer.

P. But if he had had no opportunities of instruction, and was neither careless nor assuming duties for which he was not consciously unqualified ?

B. We should call him an unfortunate man, deserving pity rather than censure.

P. What expectations do you form of a man's future conduct, when you know of his having committed a bad act, according as that act has been committed intentionally or unintentionally ?

B. In the first case, we should expect he would do other bad acts ; but not in the second, at least, intentionally.

P. When you think that a man is likely to commit bad acts, knowing them to be bad, what do you say of him ?

B. We say that he has a bad disposition ; that he is badly disposed.

P. What is it that makes you judge a man to be badly disposed or prone to commit bad acts ?

B. Our knowledge or suspicion of his previous bad conduct.

P. But why do you assume because a man's conduct has been bad in the past that it will continue bad in the future ?

B. Because it seems to be a part of man's nature to be predisposed to repeat past conduct.

P. Let me now see if you can put together the results of your reflections as expressed by your answers. When do you say of a man that he is good or bad?

B. When he has a good or bad disposition.

P. How do you judge whether he has a good or bad disposition?

B. By his previous conduct—by the acts, good or bad, which he has committed intentionally, knowing them to be what they are.

P. How do you distinguish between good and bad acts?

B. By their consequences, according as they promote or disturb or diminish well-being.

P. When a man commits a bad act, not knowing it to be bad, what do you think of him?

B. If he never had an opportunity of learning better we call him ignorant, and dangerous from his ignorance, but not bad. If he had had an opportunity, and neglected to use it, we call him bad, although in a less degree than the man who does wrong knowingly.

P. Our advances in knowledge have opened our eyes to many bad acts committed in former days by persons who at the time did not know them to be bad. People actually thought that they were engaged in good works when they volunteered as crusaders, when they condemned to the stake those whom they suspected of heresy, when they extracted confessions of guilt by torture and punished vindictively. Are there any persons at the present time who commit what we here should consider bad acts, knowing as well as we do what the consequences will be, but judging differently from us as to whether the consequences are good or bad?

B. There may be; and if there be, they err through ignorance; they do mischief unintentionally.

P. Would they, think you, be permitted to be at large,

however good their intentions, if their acts were very dangerous or offensive?

B. They would be treated, we suppose, as lunatics, unfit to take care of themselves, and would be placed under the guardianship of others competent to take care of them, and to protect society.

P. Looking back upon the questions which we have been examining, what kind of a part shall we say intelligence plays in the world?

B. A most important part. It guides people to additional sources of happiness, and with every advance that it makes protects them more and more from annoyance and suffering.

P. As far as you hear and have had opportunities of observing, should you say that there were many ignorant, unskilful and sopping people in the world?

B. Very many.

P. What would be the effect upon the well-being of society, if the ignorance of these people could be dispelled?

B. It could only be good.

P. How so?

B. It would make their labour more productive. It would diminish excess in drink. It would reduce the number of the destitute. It would enable the humane to bring comfort with greater certainty to all the afflicted.

P. What would be the effect upon those now suffering from ignorance and drunkenness, if I were to go and hold among them such conversations as we are enjoying together?

B. Most likely few would listen to you. If they did, still fewer would learn, having little power of application. The necessity, besides, for such daily labour as they can put forth, leaves them neither leisure nor inclination for much other exertion.

P. Should we be right to call these men bad men, acting badly so clearly as they do, both for their own happiness and for that of society?

B. Scarcely. Even where it may be necessary to place

some of them under restraint, they should be thought of with pity, and spoken of with tenderness.

P. But are not you also ignorant and unskilful?

B. We are; and it may be added, we could not be otherwise at our age.

P. And do you suffer?

B. No. Our parents protect us by their industry, intelligence, and skilfulness. Their good qualities and affection are our safeguards for the present against suffering from our own ignorance.

P. When, in your turn, you reach manhood, what will be the effect upon yourselves, upon your families, and upon society, if you continue to be ignorant and unskilful?

B. We shall be ill provided with the necessities and comforts of life. We shall, consequently, be greatly exposed to temptation, to the influence of bad companions, to drunkenness, and other vicious practices. We shall be a disgrace to our families, and objects of contempt and dislike to society, while drawing relief from the products of the industry and intelligence of others.

P. What advantage is it to you, as boys, to be able to see so clearly as you do, what must be the consequences of your continued ignorance and unskilfulness?

B. We are stimulated to make the exertion necessary for keeping clear from suffering and disgrace.

P. Why may I be more hopeful of the use of talking with you, than with full-grown men, upon these matters?

B. If the full-grown men were already intelligent and skilful, they would not require your instruction. If they were not, many of them would be indisposed to listen to you, and few would be able to command steadiness of application enough, during their few hours of release from labour, to profit by your instruction. On the other hand, while we are all ignorant, our time is wholly disengaged for instruction and improvement; and care is taken to adapt our tasks to our powers of application, and to direct our studies, so that our

powers may grow and give scope for the more rapid advancement of our instruction.

P. If perceiving all this, there happened to be a boy among you—and I trust there is not—who is conscious that he is not striving with all his might to become intelligent and skilful, what kind of a boy should we call him ?

B. A bad boy.

P. You have told me that, with every effort on your part, you cannot reasonably expect to obtain during boyhood all the knowledge necessary for your guidance in manhood. Now suppose your friends and teachers do their best, and you bring all your intelligence and good resolutions to bear, for the purpose of forming and strengthening good habits, can you expect to form all the habits necessary for enabling you to act through life in harmony with the dictates of your intelligence ?

B. We think we may, provided we do not forget that continued watchfulness and self-discipline on our part will be required to sustain through life the good habits formed during boyhood.

P. Is there not this difference between the process of acquiring knowledge and the process of forming habits, that while the former is but an uninterrupted progress in the same direction through life, the latter actually demands a substitution of one set of habits for another ?

B. If during boyhood, error and prejudice creep in upon us disguised as knowledge, they require to be uprooted, just as much as bad habits.

P. Granted. But my question referred not to error under the guise of knowledge, but to real knowledge, and not to bad, but to good habits. Will not some of the good habits which you are forming at school and at home, have to give way for other habits under altered circumstances ; and might not the early habits actually formed be an impediment to the formation of the new ones called for ?

B. We don't see our way to answering that question.

P. I will particularize. Your future duties might take you abroad, or to sea, or on the rail, or in the post-office. Would not you, in any one of these positions, be called upon to struggle against many of your former habits of living? And if so, must it not be admitted that some of your former habits would be an impediment rather than an assistance to the discharge of your new duties?

B. We ought to be prepared to take part in improved and extended works, and to adapt ourselves to the new methods and arrangements involved in them. But our most important habits; those of industry, of sobriety, of application, and of yielding to the call of duty, will require no change, and be as ready to help us to make changes as to adhere to old practices, according as either are demanded.

P. I am glad to see that the difficulty which I have placed before you, and which has perplexed so many people, does not appear very formidable to you. But, besides the altered mode of life which may await you from the outside, and the alteration upon alteration to which you may find it useful to accommodate yourselves, you must be prepared for changes from the inside, to feel within yourselves, as years advance, new desires, new tastes, and with them, new disappointments to endure, new temptations to resist, new difficulties to encounter. How will your so-called former good habits assist you here?

B. Can there be any doubt that habits of industry, sobriety, and application, will stand our friends through life? Do you wish us to suspect that there may be changes within ourselves which will ever make these habits otherwise than useful to us?

P. For the purpose of examination, as well as for preparation against future dangers, I have no desire to prevent your suspecting as much as you please. I feel as confident, as I rejoice to see you do, that the habits which you have mentioned will always be of use to you. But amid habits, some to be cherished, some to be relinquished, according to changes

of position, what use ought you to make of your intelligence in conjunction with the habits of which you already feel the influence ?

B. We ought to use our intelligence to ascertain what things we ought, and what we ought not to do. We ought also to use our intelligence to ascertain what power we have over our own habits, to bring ourselves to take pleasure in performing what we recognize to be our duty ; and to keep in our thoughts the circumstances which may arise to call for changes of employment and work, and with them for modifications of habits.

P. We shall have to examine together many lines of conduct, and to learn to distinguish between those which are favourable and those which are unfavourable to well-being, and to ascertain what further habits, in addition to those mentioned, will predispose to the lines of conduct which it is seen ought to be preferred. But you can tell me now what that habit is—I may call it a mental habit, which may be most safely relied upon for predisposing you to adhere to former lines of conduct, or to adopt changes, according as either may be desirable ?

B. The habit of thinking beforehand of the consequences of our acts, and of resolving never to lend ourselves to any, the consequences of which must be injurious to society, unfavourable to well-being.

P. Who knows best whether a boy is doing his utmost to become intelligent and good ?

B. The boy himself. His parents and teachers may be very excellent judges, from their opportunities of watching and observing his doings, and comparing them with the doings of other boys, but they cannot judge so well as he can himself of the inner feeling which animates him in the performance of all his duties.

P. When a boy is awakened to a sense of this consciousness of himself, is that, also, a portion of what we may call his intelligence ?

B. We should say a most important part.

P. And why?

B. Because it induces him ever to keep watch over himself. While he is learning how to distinguish between what he ought and what he ought not to do, and to acquire the attainments to enable him to turn that knowledge to account, he feels a call to suppress vagrant inclinations, and every capricious desire, however speciously suggested, that might rise within him, to deviate from the path of duty; fearing lest the tendency to repetition inherent in his nature should lead him away from, rather than carry him onward to the wisdom and goodness which he is hoping to reach.

P. What name may we give to this kind of knowledge?

B. Self-knowledge.

P. And what name to the conduct which it suggests?

B. Self-discipline.

P. Seek and cherish this self-knowledge, my boys, as the greatest of blessings; and practise this self-discipline as the highest of duties. All that knowledge and all those attainments needful to supply your wants and to enable you to assist others, coupled with that self-respect and peace of mind which will give a relish to your other enjoyments, cannot fail to follow in their train.

ON ECONOMY.



P. MY first conversation with you assumed that you had some knowledge. It would otherwise have been vain to expect you to understand me. My last supposed that you had yet to learn some of the uses of the knowledge in your possession, and of the further knowledge which you are seeking. We have made one step in advance. If you have learned nothing from me, you have enabled me to learn that you and I are of one mind, so far, that for men to live at all on this earth, they must work; to live decently and comfortably, they must work diligently, intelligently, and skilfully. Intelligent work is impossible without knowledge; knowledge is not to be had without the desire, accompanied by application, to get it. The desire and application are thoughts and habits to be formed and fostered in childhood, first by the affectionate care of others, and afterwards by that self-discipline of which we have discoursed together. The pursuit of knowledge thus commenced, ripens into one of the most intense of our pleasures, while it is providing immunity against future suffering. How different from those other pleasures which are purchased by the sacrifice of future respectability, comfort, and peace of mind! Considering knowledge merely as an auxiliary for securing a supply of the necessaries and comforts of life, it would be a great mistake to conclude that it is nothing more than a means of material well-being; although people will sometimes talk of knowledge in this way. It is a means of moral and religious improvement: for if the knowledge in our possession be not preserved, our stores cannot be

maintained; and if it be not more generally diffused, they cannot be increased, urgent as the need for increase may be. In one case, misery and temptation would be greater. In the other, the misery and temptation which we are anxious to remove, must remain unabated. I do not wonder at your telling me that the boy, who, knowing all this, is conscious to himself that he is not striving to the utmost to cultivate habits of application, ought to be considered a bad boy, one regardless of becoming a man, self-supporting, and contributing to the good of others. I will now ask you whether, if all people were to work diligently, intelligently, and skilfully, society would be likely to escape future suffering from a lack of the necessities and comforts of life?

B. We dare not assert positively that it would. Because people must work in this way to attain well-being, it does not follow that they need do nothing more.

P. What more do you think they ought to do? If you cannot answer this question, can you tell me whether they ought to refrain from doing anything?

B. They must refrain from murder, violence and theft.

P. We will reserve the consideration of these for a future occasion. But is there anything else from which they must refrain? We have recognized how greatly we are indebted to our ancestors for much of our enjoyment, and also for the necessities and comforts which surround us. If they had thought of nothing besides producing these things, should we be enjoying them now? If I were to give one of you boys a couple of oranges, and you were to eat them both to-day, how many would remain for you to eat to-morrow?

B. None.

P. If a man were to bake a loaf and eat the whole of it at once, what part of that loaf would he have to eat next day?

B. No part.

P. If one of the oranges were put by in the cupboard, what difference would that make?

B. There would be one for the next day.

P. And if two loaves were baked, and one only eaten the same day, would there also be one for the next day?

B. Yes.

P. You have told me that our fathers and forefathers worked for some of the stores on which we are now subsisting. Would they not equally have worked for the things which constitute these stores, if they had consumed them at the time without any regard for us?

B. They would.

P. What, then, must our fathers and forefathers have done, besides working, to enable us to derive benefit from the produce of their labour?

B. They must have refrained from consuming.

P. Have you ever observed after meals, in your own homes, what is done with the bread, and butter and sugar, and other things which are left?

B. They are carefully put by.

P. What for?

B. Because we shall be glad to eat them at some other time.

P. Are you at liberty to eat as much as you like of the things on table?

B. Yes.

P. Are your younger brothers and sisters also allowed to do the same?

B. Not exactly; especially in regard to some things of which they might eat more than would be good for them.

P. Then you were not formerly allowed to eat as much as you liked?

B. Not when we were too young to be trusted.

P. But you have some things in small quantities on table, at times, as treats, of which any one of the family could eat the whole, and some of which, nevertheless, is meant to be put by. Are you allowed to eat as much of them as you like?

B. Yes.

P. And have you never felt a longing to eat more of them than you did?

B. We have often felt that, had there been a great deal more—plenty for all of us to eat freely, and to leave enough for future occasions, we should gladly have eaten more.

P. Are you sensible of much pain or privation, in foregoing your full enjoyment of these luxuries dealt out so sparingly?

B. No. Our thoughts are even frequently occupied on other matters.

P. And if your thoughts were not so occupied, would anything reconcile you to so short an allowance of tempting niceties?

B. Yes; the pleasure of witnessing the enjoyment of all the other members of the family, and our common satisfaction at knowing that similar enjoyments were in store for us.

P. When people think of the future in this way, what name is applied to the practice with which they follow up their thoughts?

B. They are said to save.

P. What motive had our forefathers for handing down to us the large savings of which we now have the enjoyment?

B. They could have no other than the desire to make those comfortable who were to come after them.

P. Do you think that the desire of providing for the wants of those who are to come after them, is really present to the thoughts of all people who save?

B. Probably not. Indeed, we might almost say, certainly not. We hear of misers and others who seem to save from the mere habit of storing up.

P. We must look a little more into this habit by and by. But I will now ask: have these savings, large as they are, proved large enough?

B. We have already acknowledged that the stores of necessities and comforts are not large enough adequately to supply the wants of all; and we see no reason to change our opinion.

P. While we are subsisting upon the savings from the

produce of past labour, what must we do to maintain our store undiminished, besides working intelligently and skilfully?

B. We must save.

P. Our stores being inadequate, how are they to be increased?

B. There must be more saving, as well as more work, or the same work made more effective in producing.

P. When we complain of an insufficiency of stores, how can there be more saving without an increase of the suffering, temporarily, at all events, from that insufficiency?

B. There cannot be, unless increased saving be accompanied by increase of production.

P. Is it to be understood, that increase of present suffering is the inevitable first step towards preventing future and permanent suffering?

B. The same quantities consumed, if accompanied by greater production, would lay the foundation for diminished suffering in the future, without any aggravation of present suffering.

P. Are there really no openings for a diminution of present consumption, without increase of suffering?

B. That can scarcely be said. People might consume more judiciously. It is not always that the nourishment and enjoyment are in proportion to the food eaten and the clothes worn out. Drunkenness is a form of wasteful consumption; suffering, not benefit, being the result of it.

P. Is the call for saving equally apparent—equally urgent in regard to all the necessities and comforts of life?

B. Of course, it is most urgent in regard to the most indispensable necessities.

P. And which should you consider among the most indispensable necessities?

B. Food, clothing, fuel and shelter are all so indispensable, that it is difficult to say which is the most so.

P. If we select wheat from among our articles of food,

and coals from among those of fuel, of which do you think we have generally the larger store in proportion to our wants?

B. Of wheat.

P. Is there any reason, think you, why men are content to abide by a comparatively smaller stock of coals in proportion to their wants?

B. Because they know where the coals are always to be had, and they are well provided with the means of getting at them uninterruptedly, as they are wanted.

P. Is not this the case also with wheat?

B. No; as there is only one harvest in the year, the store of wheat, whatever it may be, can only be added to once a year.

P. Is our store of wheat always smaller at one season of the year than at others?

B. Yes, it is always smallest just before harvest.

P. How many times a day do you eat bread?

B. Three or four times.

P. If we say three times, how often do you eat bread in the course of a year?

B. 1,095 times.

P. What must men do in order to make one harvest supply three meals a day regularly throughout the year?

B. They must store a large part of it.

P. Can they do nothing else?

B. Perhaps they can, although we are not prepared to say what. But do what else they will, they must store. There may be other things to be done besides storing, but not instead of storing. We can think of contrivances in aid of storing, but of none for dispensing with it—of helps, but not of substitutes for storing.

P. What must men be thinking of before they set about constructing ricks, and building barns and granaries?

B. They must be thinking of saving, of guarding against future want, of regulating their consumption so as to be

able to secure future meals as well as to enjoy present meals.

P. Does harvest recur every year at the same time?

B. No; it is sometimes earlier, and sometimes later.

P. When the harvest is very late, is there not danger of famine or of a very short allowance of food? or what is done to guard against that danger?

B. Men save purposely to meet such a contingency, which previous experience has taught them to expect.

P. And when harvest time comes round, are men always able to replace the whole of what they have consumed since the preceding harvest?

B. No; because the harvest is sometimes bad.

P. Does not that occasion terrible suffering?

B. It has been known to do so; but precautions against suffering from this cause are also taken. Savings are made in anticipation of the occasional occurrence, not only of late, but also of bad harvests.

P. Have you any notion of the extent to which what is called a very bad crop has been known to be deficient in quantity?

B. We have read of famines in former times, and in particular districts. These seem to imply something approaching to an absence of crop; and are only likely to occur in countries exposed to droughts. Taking the whole extent of our own country, we suppose a harvest deficient as much as one half must be of rare occurrence.

P. If the harvest following a very bad harvest were also deficient, how would it affect the probable suffering of the people?

B. It could only tend to prolong suffering, if there were any.

P. Would not the withholding, for a whole year, from a large number of people of—say one-third of their usual supply of food, that usual supply being barely enough to sustain vigorous health, be a great calamity?

B. It would. But such a calamity is not likely to fall upon a people that can lay claim to a moderate share of intelligence combined with habits of self-control.

P. Explain how submission to two-thirds allowance is to be prevented with a corn harvest deficient one-third?

B. A corn harvest deficient one-third, means one-third below the average yield. An average yield assumes the occurrence of harvests of more as well as of less than average yield. Take, for example, seven harvests yielding in succession $\frac{6}{6}$, $\frac{7}{6}$, $\frac{5}{6}$, $\frac{8}{6}$, $\frac{4}{6}$, $\frac{5}{6}$, $\frac{7}{6}$ —average $\frac{6}{6}$. As ordinary saving makes an average harvest supply the wants of the year, so the saving from harvests which yield a surplus above the average will allow consumption after deficient harvests to go on at its usual rate.

P. Do you suppose that saving is practised with as much method as your figures imply?

B. Possibly not. The dearthness of the loaf after very bad harvests seems to be caused by the insufficiency of previous savings to fill up the gap.

P. What do you mean when you call the loaf dear?

B. We mean that we have to give more money than usual for it.

P. Is corn scarcer after a bad, than after a good harvest?

B. Certainly.

P. And dearer also?

B. Yes.

P. Might it not happen that some people would be more alive than others to the signs of an approaching bad harvest, and to its probable consequences if not provided against?

B. The more vigilant and the more prudent people are, the more likely they are to be quick at recognizing the signs of an approaching bad harvest.

P. With which kind of people would the loaf be soonest dear?

B. With the vigilant.

P. With which kind would the loaf remain longest cheap?

B. With the incautious and imprudent.

P. Which would be more liable to suffer from scarcity?

B. The people among whom bread continued longest cheap while a bad harvest was approaching, and after it had come upon them unnoticed.

P. I will not pursue this line of inquiry at present. Enough has been done to enable you to satisfy yourselves that dearness and scarcity are not names for the same thing. Am I in error?

B. No; for it seems as if dearness might help to prevent, and cheapness to bring on scarcity.

P. You are not yet ripe for considering thoroughly the difference between scarcity and dearness, or wherein they agree and wherein they disagree. But you can understand how much it behoves you to be on your guard, while studying questions, the correct solution of which may materially influence your conduct and happiness, not to be led away by mere verbal explanations. You have touched upon a subject which we shall have to examine together on some future day, when we come to inquire into the uses of money. Meanwhile, do you incline to the opinion that men in general save as much as is desirable for their future security against want?

B. We think they do not, because, in addition to the drunken people whom we cannot help seeing, there are many who do not recognize saving to be a duty, and others who seem incapable of resisting the temptation to indulge immediately, whatever may be the claims of the future.

P. Man's wants being continuous, and the sources whence he is to supply them being intermittent, can you tell me by what means intermittent sources of supply may be made to satisfy continuous wants?

B. By saving, by establishing a store or reservoir.

P. When we say that man's wants are continuous, do we mean from the cradle to the grave?

B. Yes.

P. And what must he be doing while he is consuming in order to satisfy his wants?

B. He must work and save.

P. Is his power to work continuous, like his wants, from the cradle to the grave?

B. No. It can scarcely be said to have been acquired till he has passed thirteen or fourteen years of his life. He is liable to be deprived of it temporarily by ill-health, and to lose it altogether if his life be more than ordinarily prolonged.

P. How is he to subsist during the first thirteen years of his life?

B. Upon the savings from the produce of the past labour of others.

P. After that period, what ought he to do for his own security, and to avert the disgrace of not striving to do at least as much for society as society had done for him?

B. During the days that he can work, he must work to replace what he consumes while at work, and what he ought to consume while unable to work, and also to contribute his fair share towards supplying the wants of infants and children; and this work must be accompanied by the requisite abstinence from consumption.

P. What have we already observed to be customary, after men have fixed their attention upon things and the qualities of things which they desire to examine, to refer to and to discuss?

B. They affix names to them.

P. Have they carried this practice so far as to give names to individuals according as they conduct themselves, and to the qualities of which they are judged to be possessed?

B. Yes, they could scarcely have done otherwise.

P. What name has been given to those who are thought to be laying by adequately for the supply of future wants? and to those who are not?

B. The former are called saving, thrifty, and economical; and the latter wasteful, unthrifty, and extravagant. The

former are said to possess the quality of economy, and the latter to be devoid of it, or to possess the quality of extravagance.

P. How shall we class thriftiness or economy? among the good or bad qualities?

B. Among the good, since without it a state of well-being would be impossible.

P. Have you ever heard a name of reproach applied to saving or economical persons?

B. Yes. They are sometimes called misers, but only when they are supposed to be niggardly, or to deny themselves without reason.

P. Would you call niggardliness or unnecessary saving a bad quality?

B. Yes, and this quality has had another name, penuriousness, given to it, as if to indicate that suffering equal to that producible by actual want or penury was voluntarily endured, or, what is worse, was inflicted upon others, by those who are afflicted with it.

P. Which of these two bad qualities or vices—niggardliness on the one hand, or wastefulness on the other—is the more likely to prevail in any society to its detriment?

B. Wastefulness, or want of economy; for men are more likely to give way to excess of indulgence, than to be led into excess of self-restraint.

P. What notions of refraining from immediate indulgence have you observed in very young children?

B. None at all.

P. How do you think such notions arise?

B. By imitation, by habit, through judicious training, in which is included the pleasure of receiving tokens of affection and approbation when an effort is voluntarily and successfully made to repress a desire for immediate indulgence, and lastly, by the influence of knowledge in conjunction with all these.

P. What kind of knowledge do you particularly refer to?

B. To the knowledge of the entire dependence of all mankind, for a time, upon the savings from the produce of past

labour, and of the intense gratification derivable from a consciousness that immunity from suffering, and the ability of conferring benefits upon others, have been earned by one's own self-denial.

P. When ought men to begin to be economical?

B. When they are children, lest the power of refraining from immediate indulgence, however urgent the need of such restraint to stave off future suffering, should never be acquired.

P. Children, as a rule, having little or nothing in their possession, how are they to be expected to acquire the habit of saving?

B. The habit may be begun in them by their parents and guardians, who can lead them to the thought and practice of foregoing indulgence, either for their own future benefit, or to share indulgence with others.

P. Is it your opinion, then, that a predisposition to practise economy may be fostered through the formation of other habits?

B. Certainly it is. Children who have been accustomed to share their limited indulgences with others are in a much more forward state of preparation for practising economy than children who have been less judiciously nurtured.

P. How so?

B. They have acquired a taste for a new pleasure, the gratification from which outweighs that from any indulgence confined to themselves. They are better prepared than children to whom this taste is unknown, to understand how another pleasure, that of a consciousness of immunity from future suffering and disgrace, may be far greater than any immediate indulgence, however alluring.

P. If I were to set before you two equal divisions of boys, one ready to enjoy such good things as were given to them regardless of their companions, and the other incapable of such enjoyment unless shared with their companions; out of which would you expect to see come forth the larger number of economical men?

B. Out of the boys who can take delight in the happiness of others. We see that they can forego without effort a mere animal indulgence where the others cannot.

P. When you leave school, carrying these thoughts with you, do you expect that your earnings will, at first, be more than enough to supply what you ought regularly to consume?

B. They will not, perhaps, be even enough.

P. Then how can you expect to save out of your insufficient earnings?

B. We may not be able.

P. When you come to the consideration of the means at your command to admit of your saving, is there any danger of your under-estimating them, or of fancying that you cannot save at all, when disinterested lookers-on might judge differently?

B. There is, and we ought to be on our guard, knowing how easy it is to be seduced into putting off the claims of the future, in order to gratify the desire for immediate enjoyment. We must not under-estimate the chances of future want for the sake of sanctioning present indulgence.

P. Suppose, for example, we were to estimate your first earnings at six shillings a week. You know about what that would bring you. Would you save out of that?

B. We should be glad to do so, if it were only a penny a week; not so much for the penny, as for the mark that we were not omitting to recognize the claims of the future.

P. Which of two lads who started by earning six shillings a week, and at the end of a few years came to earn ten, or fifteen, or twenty shillings a week, would be the more likely to save one, two, or three shillings a week; the one who had put by the penny, or the one who had not?

B. The one who had put by the penny, for he would have shown that he had some thoughts of the importance of saving, and could control his longings for immediate enjoyment.

P. Which is the more likely to grow up a miser?

B. There cannot be much doubt about that. The miser

is more likely to grow out of the saving than out of the spending boy.

P. And ought not boys to be cautioned against doing anything that might make them grow into such despicable beings as mean and miserly men?

B. Certainly; but without omitting to caution them against the greater danger of becoming still more despicable—a burden upon their friends and relatives or upon society, through their own extravagance.

P. Have you any thoughts how meanness is to be avoided while forming resolutions and cultivating habits of economy?

B. By an intelligent appreciation of the relative claims of the present and the future, and by a course of self-discipline based upon that appreciation.

P. You made use of the word “extravagance” just now. Would you call a lad extravagant who consumed the whole of his moderate earnings?

B. We might. We would apply that epithet to everybody, whatever his means, who did not attend, in the application of them, to the probable claims upon them arising out of future wants.

P. Would you not call a rich man, a man whose means are very large, an extravagant man, if he indulged in expenditure or consumption limited by no other consideration than his exposure to future privation?

B. No; provided he formed a just estimate of his future wants in reference to the habits of indulgence which he was forming.

P. Would you approve of his regulating his expenditure in this way, or rather of his omitting to regulate his expenditure by any other consideration than that of being able to continue in a similar course of indulgence?

B. Not if he neglected the opportunity of doing greater good with his superfluities; but we should not disapprove, because he was extravagant or regardless of his own future wants while satisfying the present.

P. But ought we not to have some terms in which to give expression to our dislike of such expenditure?

B. Assuredly, and so we have.

P. And what are they?

B. They are many, and to apply any one of them properly, it is necessary to be acquainted with the form of the expenditure and with the man who gives it. We might call him luxurious, silly, ostentatious, vain, frivolous, heartless, uncharitable, or even vile and disgusting.

P. How far do you consider that man's present wants or cravings for indulgence are under his own control?

B. This question is more than we can answer. Some cravings are beyond our control, and others, which we think might be controlled, seem uncontrollable in some individuals.

P. What control do young infants seem capable of exercising over their own appetites?

B. None.

P. What control do drunkards seem capable of exercising over their craving for spirits?

B. Scarcely any.

P. What control do passionate, revengeful, spiteful men seem capable of exercising over their desire to commit violence?

B. So little, that it is thought necessary to treat some of them like unfortunate lunatics, and not suffer them to be at large.

P. May not a distinction be drawn between the capacity of controlling an immediate impulse, and a possible future impulse? For example, can a boy exercise any control over his propensity to give way to excess in drink twenty years hence?

B. He can do that by following up what has been done for him by others, occupying his thoughts with harmless, agreeable, and interesting pursuits, keeping himself out of destitution, recognizing what is conducive to his health and respectability, and by cherishing a sense of the duty which

he owes to himself and to others, and by resolving to make his conduct conform to it.

P. Can he exercise any control over his propensity, to give way to outbursts of passion twenty years hence ?

B. Yes, in the same manner, and by carefully keeping watch over his temper while a boy.

P. Is it reasonable to expect an effort from a boy to make of himself a well-conducted man, when it is considered almost hopeless to expect such an effort from a man ?

B. Experience shows that it is reasonable to expect from a boy the effort to form his own character, especially when the assistance due to him is at hand ; because, with habits yet unformed, the right habits are more easily induced than the wrong.

P. Do you deny that the man is stronger than the boy ?

B. No. But if the man's work be more difficult in proportion to his greater strength, than the boy's in proportion to his lesser strength, there is more hope of the boy's success than of the man's.

P. You do not, however, seem to rely exclusively upon the boy's unaided strength. You referred to some assistance that you claimed for him as his due. What kind of assistance is that ?

B. The kind of assistance which a good and intelligent mother gives to her children. Knowing what habits will most conduce to their happiness, she steadily and gently leads them to form such habits. Instruction, following upon these habits, imparts an intelligent appreciation of their excellence, and inclines to a determination to persevere in them, and to expand and adapt them to meet all the emergencies of life.

P. In a well-regulated family, what kind of notice would be taken of an unlooked-for display of greediness ?

B. One of sorrow, dislike and disapprobation, making the little fellow sorry and ashamed, and disposing him to try to conquer his greediness.

P. And would infirmity of temper, disregard of cleanliness and decency, be greeted in the same way ?

B. Yes, and the result is generally the same : a blush of shame, and a tingling sense of mortification at the thought of being suspected of a propensity to outrage propriety or to disturb family comfort by such behaviour. Children thus trained may rise to manhood unconscious of any desire, or of any impulse to practise conduct recognized as bad. A tendency checked by careful cultivation before it has gathered strength, becomes obliterated, so to speak, before it can make any impression upon the disposition.

P. The recommendation to abstain from present consumption in order to secure something for future consumption is not, we are sometimes told, likely to be complied with very generally, because compliance is so very painful. Is compliance really very painful ?

B. It is to many people—to people who cannot appreciate the future privation which they are recommended to guard against, and cannot withstand the craving for immediate indulgence.

P. Is it not also painful to many people who can appreciate future privation, and who can forego present indulgence, when it is wise to do so ?

B. It must of course be painful to all who have not even enough to satisfy immediate and urgent wants.

P. Suppose you boys, instead of being regularly supplied with meals by your parents, had weekly rations distributed to you at the beginning of every week, what would you do ?

B. We would divide our allowance as nearly as possible into seven equal portions, and eat one portion each day.

P. Would your infant brothers and sisters, or all the boys and girls of your own age that you know of, act in the same way ?

B. No ; the first are not old enough to practise this self-control, and some of the second have not acquired the habit.

P. If after a time it were announced to you, with the

delivery of a week's rations, that unfortunately the next week's must be withheld, what would you do?

B. We would put ourselves on half-rations, and so make the week's supply last through the fortnight.

P. The boys or men who were unable to make a week's supply satisfy the wants of each day, could not, of course, be expected to eke out a week's supply to do the best it could for a fortnight. If the announcement came to you in this form: one week's rations will be withheld in the course of the year, it being uncertain in which week, how would you manage?

B. We would begin to save at once.

P. Should I be doing a kindness to those who were not disposed to set aside for the future, if I interfered to set aside for them?

B. Yes; but you would have to do it against their will.

P. Would they be discontented or unhappy at my doing that which alone would protect them against future suffering?

B. They would.

P. Should I have to use as much violence with you to make you eat the whole of your rations, as with those who were disinclined to make them save?

B. We should certainly remonstrate and resist, because we could not help feeling in how short a time we might be reduced to starvation if not allowed to save.

P. Are there circumstances, then, in which some men will be happier on short than on full allowance?

B. Yes, when they know that short allowance is essential to future safety, and have attained a readiness in regulating their conduct by its probable influence upon their future well-being.

P. There can be no doubt that intelligent and self-controlling men have the prospect of happier lives before them than the ignorant and reckless: but which of the two are the happier at the moment, those with full stomachs or those on short allowance?

B. Their happiness at the moment may be nearly the same, if they each obtain the gratification which is in unison with their dispositions and feelings.

P. Do you mean to say that you are quite indifferent whether your stomach be full or half full?

B. Not so; but the pain of a half-satisfied appetite may be more than compensated by the enduring support and pleasure in feeling that a security is being provided against future want—that a duty to one-self and perhaps to others, is being performed.

P. Is it true that the man who lays by to guard against a future want actually obtains his security without making any sacrifice?

B. So it appears to us, provided he have wherewithal to meet those immediate wants which cannot be left unsatisfied without detriment to health, and to gratify those tastes which have acquired the force of habits.

P. What use ought to be made of this knowledge—that men may be brought by instruction, by example, and by repetition, that is, by habit, not merely to endure, but to enjoy labour and application, and also abstinence from consumption, where the thoughts are occupied with the future good to be obtained or the future evil to be averted?

B. The guardians of childhood ought to provide training from the earliest years, to lead to the formation of habits inclining to do and to forbear cheerfully, according as the claims of the future seem to advise, and instruction through which may be clearly seen what provision is desirable for the future.

P. Experience leads us to think that teaching and training may bring about these results much more generally and completely than has yet been attempted. Where habits have been allowed to grow without the controlling influence of intelligent teaching, habits good in the beginning may degenerate into habits likely to hurry their victims into bad courses.

P. Let us now reconsider some of the decisions which we have arrived at in this conversation. Men, we have said, must work intelligently and skilfully to replace what they consume. We now add that they must do something more. What is that?

B. They must acquire a readiness in being able to refrain from present consumption, so as to guard against probable future want.

P. What name do we give to that readiness, or quality?

B. Economy.

P. What name do you give to the incapacity of forbearing from present indulgence, where such forbearance is indispensable for guarding against future want?

B. Extravagance.

P. How do you distinguish between extravagance and waste?

B. The latter implies a carelessness in making the most of the products of industry, even supposing the probable claims of the future to be sufficiently attended to.

P. How do you distinguish economy from stinginess or niggardliness?

B. The latter signifies the practice of abstaining from consumption, without a thought of guarding against future danger or of fulfilling a duty.

P. May we call an economical man, a good man?

B. We ought first to know something more about him. He has one of the good qualities.

P. May we call an extravagant man, a bad man?

B. Yes; because by his conduct he risks his own happiness, and the happiness of all dependent upon him.

P. Intelligence shows to us the necessity of saving, and is what we must rely upon for preventing economy from degenerating into stinginess. Has it also any part to play in selecting the things upon which men employ their labour, and intend to exercise their economy? Can everything that is produced be saved?

B. No, nor is it necessary. Many things are meant to be consumed almost as soon as they are produced.

P. Are there not many other things of which this cannot be said?

B. There are, such as houses, public buildings, furniture, bridges, &c. Great pains are taken with many of these, so to direct the industry employed, as to make them durable. Intelligence is particularly directed to the selection of the qualities of stone, metal, and wood, in order to insure durability.

P. In the whole range of things of which our store of the necessaries and comforts of life is made up, which should you say were the more durable—those that pertain to shelter, or to clothing, or to food?

B. The things pertaining to shelter the more durable, and those pertaining to food the less durable.

P. And which constitute the larger portion of the inheritance bequeathed to us from older times?

B. The things pertaining to shelter.

P. Among our articles of food are any more perishable than others?

B. Yes. Fresh fruits and vegetables, roots and tubers are the more perishable, and grasses and seeds, which include corn, are the more durable.

P. Where do you class milk, fresh butter, and meat?

B. Between the two, because our store of them is really in the animals which yield them; and they can be preserved alive, subsisting upon food selected by man because it is capable of being preserved sufficiently for the purpose.

P. If any nation were to rely exclusively upon the more perishable kinds of food, what consequences should you expect?

B. Great fluctuations of supply, and occasional famines, since the superabundance of some seasons could not be made to aid the deficiencies of others.

P. If you were told that there was a country the inhabit-

ants of which depended entirely upon the more perishable kinds of food, and you were told nothing more, would you be able to form any opinion of their qualities ?

B. We should guess that they were neither intelligent nor economical.

P. Ought an intelligent and economical people to rely, even partly, upon articles of food so exceedingly perishable ?

B. They may rely partly, not only with safety, but with advantage, for roots and tubers make a wholesome and pleasant variety of food, yield largely in proportion to the labour bestowed upon them, and the crops of them are frequently good when the crops of corn are deficient. It is the relying exclusively upon them which is so foolish and dangerous.

P. Impressed as you must be, in common with all who have gone through the same course of inquiry, with the importance of habits of economy in a nation, for securing a good supply of food, as well as of clothing and shelter, can you tell me whether you have observed that most men are possessed of a store of flour and wheat, and of other materials of food, in readiness to satisfy their future wants ?

B. As far as we have observed, they are not. They rely upon the bakers, millers, butchers, farmers, and corn-dealers for that.

P. Have they a store of groceries ?

B. No. They rely upon grocers and merchants for those things.

P. Turning from eatables to clothing, have they a large store of articles of clothing ?

B. Generally little more than a change. Beyond that, they rely upon the clothiers and drapers.

P. Are the houses in which men live mostly their own ?

B. No; they belong to their landlords, who let them out on hire or lease.

P. Have all these people who thus rely upon the stores of others no savings of their own ? Are they not economical ? Are the bakers, millers, drapers, grocers, &c., the only econo-

mical people, and are they so obliging as to save for other people?

B. In spite of these appearances, most people do save. They save money, with which they buy things as they want them. And the bakers, millers, drapers, grocers, &c., sell to those who have money.

P. And can the people who have money always be sure that the bakers, butchers, grocers, tailors, &c., will be ready to part with some of their stores for money?

B. Yes, because their stores of the particular things which they keep are too large to be of any use to them, except to dispose of, in order to procure some of the many other things without which they could not exist. The baker, for instance, wants meat, fuel, clothing, and furniture; and to get them, he relies upon disposing of his store of bread. Thus it is, also, with the butcher, grocer, and tailor.

P. Do the people of whom you have been talking keep money in their houses instead of the stores which they know they will be sure to want?

B. With the exception of small sums for immediate use, they don't keep money in their houses. They deposit money in banks, and draw it out as they want it.

P. Stores of all kinds of necessities and comforts are in the shops and warehouses, and on the farms. Do you think that in like manner large stores of money are in the banks? Is the money of which you speak really to be found in the banks?

B. We know that it is not all there. Much of it is in people's pockets, and passing from hand to hand.

P. Do you mean that the money which people save, instead of saving the things which they know they will require to have to consume, and which money they deposit, as you say, in the banks, is not kept there?

B. We have been told that it is not. In fact, we do not see how it can be there, for the banks allow interest upon it, which they could not do if they did not use it somehow. We

are told that they lend it. But all this is beyond our comprehension.

P. Looking at the entire stock of necessities and comforts ready at hand for the sustenance of us all in the aggregate, this you can see, that it is the result of saving, and that there is not enough to make all comfortable. But you do not see very clearly by whom it has been saved, and how it is held by the various individuals who make up the whole human family, nor how each is to obtain what he needs for his consumption. I have been asking these questions, not expecting that you would be able to answer them without further inquiry and reflection, but to call your attention to the many matters about which you have to inquire and to gain knowledge. You will be greatly assisted in your future studies, by carrying with you a clear perception of the truths so far collected—of the principles so far established to your satisfaction :—

That intelligent and skilful work, accompanied by sobriety and economy, are indispensable to sustain us in the favourable position to which we have attained, and to help us into the more favourable one sure to be attained when once society has resolved that the scandal of continued child-neglect shall be wiped away. Ignorance, idleness, drunkenness, and extravagance, will then be so greatly diminished as to be almost effaced by the generally prevailing intelligence and good conduct, and with them will disappear all that destitution which is traceable to their noxious agency.

You will, as you advance, find no difficulties greater than those which you have already mastered. Through a succession of interesting as well as of important inquiries, you will learn who are the holders or possessors of the stores on which we all depend for our daily existence ; who direct the labour which is to replace or more than replace them as fast as they are consumed ; who superintend the saving ; on what conditions the holders of the savings exchange or surrender a part of them ; what money is, and how it passes from hand

to hand, going into banks, although finding but little rest there.

Meantime, you have established for yourselves that industry, intelligence, skill, sobriety, and economy, take rank among the good qualities, or among the qualities indispensable to well-being, and that it is vain to expect them to prevail generally, or to flourish vigorously unless they be cultivated in childhood. When through parental care, intelligently directed, boys of your age can be brought together to pursue these inquiries with pleasure and earnestness, to cherish the principles to the knowledge of which their studies have helped them, and to practise that self-discipline and exercise, that control over their appetites through which conduct conducive to future comfort and respectability is alone attractive, delightful, or possible to them, no despondency need be felt about the progressive diminution of the vice and misery which still afflict and disgrace us.

ON HONESTY.



P. If you were all full-grown men, with opinions formed and habits set, and the larger part of your work in this world done, inquiries like these in which we are engaged might still be interesting to you, as might be investigations into new developments and applications of mechanical, chemical, and electrical forces, researches through a telescope into the movements of the satellites of Jupiter, or through a microscope into the otherwise unthought-of existence of animal life in a drop of water. But at your age, the knowledge and judgment to be obtained by such inquiries may make all the difference between your leading lives of happiness and respectability and lives of misery and shame. Our conversations thus far have led us to these two important truths: that industry, intelligence, skill, sobriety, and economy are indispensable to well-being; and that a boy's habits, leading to his future habits in manhood, admit of being so formed, that in his conduct he shall aim at what is most conducive to the permanent well-being of society and of himself, without any sacrifice of present enjoyment, or rather with a positive increase and elevation of it. These are great truths for you to work upon. The simple recognition of them ought to suffice to inspire you with the desire of following them into those details which can never be overlooked, if we would profit by reducing to practice the truths and principles which we have mastered, whether we would cultivate a farm, construct a railroad, rule a people, or discipline ourselves.

Every contrivance that has been placed at our disposal, in

the form of concise and accurate language, to facilitate our inquiries, should be learned and used; and I will here call your attention to an improvement which may be made upon some of the expressions which we have hitherto put up with. We have thus far spoken of the products of labour as "necessaries and comforts of life:" are all the products of labour, "necessaries and comforts of life?"

B. They must be; or rather they are considered to be so, for otherwise men would direct their labour differently.

P. And are all the "necessaries and comforts of life" the products of labour?

B. Not exactly, for the heat and light from the sun, the earth we stand on, the air we breathe, the rain from the clouds, the water in our rivers, and the granite of our rocks, are not the products of labour, and yet they are necessaries and comforts of life.

P. Are these things never the products of labour, under any circumstances?

B. They cannot be altogether excluded, for the air in deep mines, the water laid on in our houses, and the granite pavement in our streets, are the products of labour.

P. How, then, are we to distinguish things apparently so mixed up together as the products and non-products of labour?

B. We call those things the products of labour which we know could not be had in the forms and quantities, and at the places and times, adapted for man's consumption and enjoyment, without the intervention of his labour.

P. It has been thought desirable to attend to the distinction which you have drawn by adapting our language to it; and the name "wealth" has been specially appropriated to all those things which cannot be obtained, except by labour, in the quantities desired, and at the times and places most convenient for their consumption. I dare say you can tell me why it should have been wished to designate by a name those things which are only to be obtained in the quantities desired

by labour, to the exclusion of the things which have only to be enjoyed, and need not be worked for?

B. Because these things are unavoidably subjects for thought, and contrivance, and discussion, and need, therefore, to be perpetually referred to. People's attention has to be perpetually concentrated upon them. A simple monosyllabic name, under these circumstances, is a great convenience.

P. Would not any other monosyllabic name have served the purpose equally well?

B. Possibly it would, and in like manner any of the names that you have been helping us to the use of in our previous conversations might have had their places equally well filled by others.

P. Why, then, should all those particular names which we have had before us have been selected?

B. We do not know. In foreign languages, there are other names for the same things. Perhaps nobody knows. Perhaps it is not worth knowing. Or, maybe, it is a branch of learning for which we are not prepared, and never will be.

P. Should there be such a branch of learning, and you are to be permanently excluded from it, you may as well have some notion of the extent of the loss which you will have to sustain. Whether there have been some reasons unknown to you and me, or not, for the selection of the word "wealth," to designate all those things which are only procurable for human enjoyment by labour, can you tell me, having got it, how we ought to use it?

B. We ought to take care to apply it strictly to its purpose, and avoid lending ourselves to the practice of using it sometimes for one thing and sometimes for another, to the great annoyance of all who wish to understand or to instruct us, and to the probable utter confusion of our own thoughts.

P. But what, if many of your countrymen and companions will not conform to this precision in the use of language?

B. We must, by our own preparatory study and reflection, try to acquire a readiness in detecting their deviations from

the meanings commonly attached to words, and which meanings we have been accustomed to adhere to, and their substitution, intentional or otherwise, of one thing for another, while using the same word. But would it not have been a great improvement, if men could have agreed to appropriate one name only, never to be deviated from, for each class of things which they chose to make a subject of study and discourse?

P. You must bear in mind that men's wants led them to talk about many things long before they understood them thoroughly. In some departments of science, such as chemistry, the rectifications and expansions of modern times have been so numerous as to make it easier to frame and adopt a completely new nomenclature, than to throw order into the old, while enlarging it. But, in the matters on which we have been conversing, such an attempt, even if the object aimed at were desirable in the end, would not have been tolerated. We find our language ready made for us, and glad we ought to be to receive it as it is, with all its defects. We are not debarred from introducing, as opportunities arise, better order and more precision into it. Can you tell me how you may all assist in improving the language that has been handed down to us, and at the same time defend yourselves against inconvenience and misapprehensions, from the imperfections which still adhere to it?

B. We suppose you mean that we may do so by always bearing in mind the meaning which we attach to our words, by avoiding, where possible, to use more than one name for one thing, or the same word in more senses than one, especially if those senses are important, and, though different, liable to be confounded.

P. Adopting this term "wealth" henceforward as a collective name for all those things which can only be procured, in the quantities desired, by labour, can you tell me who are able to live without consuming some portion of wealth?

B. Nobody can.

P. And, as far as you can learn, are all persons holders of

some portion of the wealth without which nobody can live?

B. Many persons are not.

P. Who are the holders of it?

B. The rich men.

P. What do you mean by a rich man?

B. One who possesses much wealth.

P. We have not advanced much by substituting one word for another. I will ask again who are the rich or holders of wealth?

B. It is impossible to say. We can see that some are holders of wealth and some are not.

P. Happily, it is possible to inquire, and we may as well do that before we decide what is impossible to be learned. Suppose we separate men into the dark and the fair, or into the tall and the short; in which of these divisions might we expect to find the holders of wealth, and in which the wealthless?

B. They would most likely be, each of them, as much in one class as in the other.

P. If we were to separate them into the men under twenty-five years of age, and the men of twenty-five and upwards, among which should we find the larger number of holders of wealth?

B. Among those who are twenty-five years of age and upwards. The division of those under twenty-five, includes all children who hold no wealth; and up to that age there is comparatively little time and opportunity to produce and save.

P. If we next separate men into the industrious, intelligent, skilful, sober and economical, and the opposite, in which class shall we find the larger number of holders of wealth?

B. In the former, of course.

P. Can you, in your turn, help us to another classification which we may examine?

B. Those who have inherited, and those who have not inherited wealth.

P. And are all the inheritors of wealth equally likely to continue holders of it?

B. Those inheritors of wealth who possess the qualities which we have called good are more likely to continue to hold the wealth which they have inherited, than those afflicted with the opposite qualities.

P. Do you still answer to my question "who are the holders of wealth?" It is impossible to say?

B. No. We see not only that it is possible to say, but that it is very important to recognize the classes of people who are likely to be the holders of wealth, on one hand, and the wealthless on the other.

P. We should be careful not to mistake what we do not know for what it is impossible to know. We may learn the first by observation and reflection. The second is beyond the reach of our limited powers. As it is essential that our store of wealth should, at the very least, be maintained, had it better be in the keeping of the classes who appear to hold it, or in other keeping?

B. In the keeping of the elders, the intelligent, and the well-conducted.

P. You must not forget that while the wealth is held by a portion only of any community, each individual must have some portion of it to consume. Do you know whether many individuals are content quietly to forego the consumption of a share of wealth?

B. Very few, if any.

P. To be shut off from consumption altogether is death. Short allowance for a continuance is sickness and deterioration of health. Does society show itself indifferent to either of these?

B. No—it makes considerable efforts to avert these evils.

P. Can you mention some of the ways in which the holders of wealth part with portions of it to the wealthless?

B. They give to their families, or more properly, they share their wealth with their families; they buy the labour and

services of some; and they give to the incapable and helpless.

P. And in what ways do the wealthless, or those who have less wealth than they wish to consume, seek to obtain some of the wealth which is held by others?

B. Mostly by selling their labour; but some beg, and others steal or seize, whether by violence or fraud.

P. Do the holders of wealth submit passively to all these ways of attempting to obtain possession of their wealth?

B. No. They resist some, while they accede to the proposals of others.

P. Whom do they resist?

B. Thieves, or those who attempt to take their wealth without their consent.

P. In what way do they resist so as to make their resistance effectual?

B. They have formed governments, have made laws, and organized police and armed forces to put down, and circumvent, and deter all those who are wishing to dispossess the holders of wealth against their consent.

P. What would be the effect upon society, if no attempts were made to resist those who struggled or conspired to attain possession of wealth against the will of its holders—that is, by force or fraud?

B. Very bad. Peace, security, order, and enjoyment would disappear. Men would sink back into barbarism.

P. You may meet with people who seem inclined to question the correctness of this answer. To remove their doubts, or to save ourselves from being influenced by them if unwarranted, let us inquire a little more closely and minutely into what must be the consequences of allowing thieves to take possession of other people's wealth unresisted. Why do men work?

B. To acquire wealth.

P. Why do they put forth intelligence and skill in their work?

B. To produce as much wealth and as well as possible.

P. Why do they save?

B. To guard against future want, and to accomplish future purposes.

P. Are they ever frustrated in these efforts and plans?

B. Yes; bad seasons, fires, and other casualties at times take from them the expected fruits of their labour.

P. What course do they generally adopt on the occurrence of such casualties?

B. Sensible people set themselves to work and save, to repair their losses.

P. Would they do the same, if occasionally plundered or defrauded of their wealth?

B. That is what they actually do; for society, with all its efforts, has not yet been able to prevent entirely the inroads of robbers and cheats upon other men's wealth.

P. If, instead of being of comparatively rare occurrence, the attacks of thieves and swindlers were so frequent and general as to deprive the producers and savers of wealth of all hope of its being reserved for them to enjoy the wealth which they had produced and saved, what would happen?

B. People would relax in their efforts to save, and consequently in their efforts to produce as much as they otherwise would.

P. What effect would this have upon the general stock of wealth?

B. The stock would be diminished.

P. How would the well-being of society be affected?

B. It would be impaired. We have already agreed that the stock of wealth is insufficient adequately to supply the wants of all. That suffering, therefore, which is attributable to want of wealth would be increased.

P. How would a general feeling of insecurity act upon the prevailing habits of industry and economy?

B. It could only tend to undermine them.

P. While the industrious and economical are consuming, what are they doing besides?

B. They are replacing what they consume. Indeed, since the sick, and the maimed, and the incapable are supported out of a store of wealth which is nevertheless maintained and even increased, we may say that the industrious and economical greatly more than replace what they consume.

P. And what are thieves and swindlers doing while they consume?

B. They certainly are not replacing the wealth which they consume; too generally, besides consuming, they destroy and waste.

P. How, then, may we confidently affirm it must fare with society if thieves and swindlers were left to pursue their courses unopposed?

B. Society would fall back into a state of misery and barbarism.

P. How would it fare with the thieves and swindlers themselves?

B. Very badly also, for there would be but little wealth for them to consume, let them try to get it as they might.

P. What ought society to do, in order to avert the misery sure to follow from attacks on other people's wealth by thieves and swindlers, if unopposed?

B. It ought to do its best to prevent such attacks.

P. How can society take measures to prevent interference with wealth by some persons until it has decided who are the persons that ought to possess it?

B. Society must decide and declare that first, as a matter of course.

P. Can you tell me, in general terms, who have been declared by society the rightful holders of wealth—who are to be upheld by society in the possession of wealth?

B. Those who have produced and saved it, received it as a free gift, or in exchange for services or other wealth, and inherited it.

P. Does society, when it declares who shall be upheld in

the possession of wealth, grant permission to its holders to dispose of it as they please?

B. Nearly so. They must, of course, abstain from damaging others with it. They are permitted to give and exchange it, and to appoint who shall inherit it after their death. Having once parted with it, the new possessors are, in their turn, upheld in the retention of it.

P. Do you know what name has been given by society, represented in the government which it has organized, to the decrees, or orders, or expressions, of its will, which it promulgates?

B. They are called "laws."

P. And to those particular laws which declare who are entitled to be protected in the holding of wealth?

B. Laws of property.

P. When a man holds wealth, which the laws declare he is to be protected in the possession of, undisturbed, what is said to be conferred upon him?

B. A right to property. The law pronounces what will confer a title or right to property. It is left to the various individuals who desire the possession of such rights, to acquire them in some of the ways sanctioned by the laws under which they live.

P. What do the laws declare to all those who have not acquired rights to a property in particular portions of wealth?

B. That an obligation is imposed upon them, not to interfere with the rights of others; it being the will of society that the rights of property which it confers shall be respected.

P. Have the laws under which we live, been made by ourselves, or handed down to us from our forefathers?

B. With the exception of the alterations made in them year by year, we should say that we were beholden for them to our forefathers.

P. Have you formed any opinion from the books which you have read, and from the remarks which you have heard, who

the rulers were that made our laws for us from the beginning; and with what purpose they made them?

B. We suppose that, in early times, kings made the laws, and their object would generally have been to protect their subjects, provided always, they offered no resistance, and contributed liberally to such expenditure as their rulers chose to indulge in.

P. And how were the kings able to obtain and keep their power of enforcing obedience?

B. In various ways; principally by inheritance. But occasionally, competitors for rule of more than ordinary ambition, daring, and capacity, rebelled against the legitimate sovereign, deprived him of his power, and took possession of his throne.

P. Granting that an armed force contributed largely to enable sovereigns, whether legitimate or otherwise, to maintain their authority, is there anything else which may act so as to cause this force seldom to be used, and to admit of its being maintained at a comparatively low standard of strength?

B. There are generally two reasons for submission; one, fear, and the danger of resisting; the other, attachment to constituted authority, and a sense of the benefit derived from the protection afforded by it: and uninterrupted submission implies disuse of force, and disinclines to its maintenance at a high standard.

P. Which of these two reasons, do you think, weighed most in former, and which most in modern times?

B. Fear may have been the principal inducement for submission in olden times; but attachment to the constituted authority, which grants protection, must be the main reason for that cheerful submission to the laws which characterizes our times in this country.

P. If it should ever happen that the constituted authority in this country were to make itself thoroughly hateful to the great mass of the people, what would be likely to happen?

B. Such authority would be surely, although reluctantly,

subverted, when once the hope of amending it had been abandoned.

P. Do any facilities exist for altering the laws in this country, so as to keep them in accordance with the altering notions of the people?

B. Our government is happily so organized as to combine certainty of action with facilities for adapting the laws to the clearly ascertained wishes of the people, that is, of the more intelligent and better conducted among them.

P. May not the government be rendered obnoxious and unpopular by the conduct of those who are trusted with power in order to administer the laws?

B. No doubt much of the hostility to government in former days arose from this cause. Administrators of law, trusted with power, set themselves above the law. The central sovereign authority was unable to keep them under control. They used their power to oppress as well as to protect. But this source of discontent with government may be said to have departed from us, at least, in this country.

P. Are the laws, as we find them made for us, maintained and acquiesced in by the whole of society, or only by a part?

B. Not by the whole, since thieves could hardly be expected to co-operate in taking precautions against the inroads on property, which they intended to make.

P. But did it not appear to you a little time ago, that if property were left unprotected, the occupation even of thieves would be gone, and with it their means of subsistence, since there would be no wealth for them to prey upon?

B. Showing, although it may be hidden from them, that the thievishly inclined would suffer less from protection to property made perfect, than from the withdrawal of protection; since, if incapable of work, they might be fed from the wealth of the charitable, instead of finding themselves destitute among the wealthless.

P. By what part of society should you say laws proclaiming and protecting rights to property were preserved in these

days, subject to the amendments under consideration for making them more efficacious ?

B. By the intelligent, the industrious and the economical, because they alone comprehend the importance of preserving to the producers of wealth the power over its disposal.

P. Should you expect that the majority of every people which had made much progress in civilization, would be favourable to laws conferring rights to property and guaranteeing them ?

B. We cannot fancy any people to be much advanced in civilization among whom respect for property is not generally felt. A comparatively small portion of them, small in number, but powerful from their intelligence and superior qualities, may, in the first instance, have led the majority to acquiesce in laws, made for their good but beyond their capacity to appreciate. In these days, and in this country, it can scarcely be doubted that an overwhelming majority heartily concur in laws and institutions, the purpose of which is, the protection of property.

P. Do you consider that laws conferring "Rights to property" took their rise in feelings of "respect for property ?"

B. If they did not take their rise in those feelings, they owe their continued existence to them, in conjunction with the experience that there are people who, not feeling that respect, are ready to invade the possessions of others.

P. Has it been thought desirable to distinguish between the two sets of people—those who respect, and those who do not respect property, and to give a name to each ?

B. Yes. The first are called honest or trustworthy, and the second dishonest or untrustworthy.

P. And have the qualities by which each are distinguished also been named ?

B. Yes; honesty or trustworthiness, and dishonesty or untrustworthiness, are the names that have been given to the qualities.

P. Confining ourselves to one of these sets of names, how shall we class honesty and dishonesty?

B. Honesty among the good, dishonesty among the bad qualities.

P. And why?

B. Because honesty conduces to the general well-being, while dishonesty conduces to destitution and misery.

P. In which class of men do you wish to find yourselves?

B. In the class of honest men.

P. Are you sure to grow up to be honest?

B. We dare not say more than that we hope, and will try to grow up honest.

P. Does your chance of becoming honest men depend at all upon your conduct while boys?

B. Greatly. Boys who do not turn their thoughts and bend their efforts to respect property, are likely to slide, perhaps almost imperceptibly at first, into dishonest courses.

P. Which boys are more likely to grow into honest men, those who are born among, and surrounded by men and boys who feel a respect for property, or those who are quite differently placed?

B. The first.

P. And why?

B. Because boys are prone to imitate others, because they will not fail to learn how essential habits of honesty are to the general well-being, and because every new proof of trustworthiness in them secures marks of approbation and smiles of affection, and encouragement from those whom they love and respect, and with whom they associate.

P. Let us see if we can trace together the rise and progress of feelings of a respect for property, or of a sense of honesty. Have you ever known that any of your little brothers and sisters, scarcely old enough to stand, have been detected in stealing, or in taking what belongs to others?

B. They would be very likely to take anything that they

felt a desire for, if the opportunity were given to them, but nobody would call them thieves.

P. Why not?

. Because they cannot understand what is meant by property, and have not learned to keep their hands off anything nice or tempting that comes within their reach.

P. Would you not blame them for appropriating things which do not belong to them?

B. We would gradually and gently try to instil into them that they must take nothing without leave, and point out the example set to them by their seniors. In a few years, the habit of self-restraint, fortified by a knowledge of the reasons for respecting rights of property, will raise up in them a desire to be honest and to be thought trustworthy.

P. Does it happen to almost all people to have opportunities of taking things which do not belong to them?

B. Yes.

P. Are these opportunities temptations to all alike?

B. No. To some, to those who, by long habits of respecting the rights of others, have come to shudder at the mere thought of dishonesty, such opportunities are no temptation. To others, those opportunities will be temptations in proportion to their want of habits of self-restraint, and of appreciation of honesty as a condition of well-being.

P. If one of these opportunities were to be presented to a boy not well fortified by habits of self-restraint and by instruction, how would it act upon him?

B. As a temptation which, if resisted, would leave him all the stronger for resisting subsequent temptation; if yielded to, so much the more likely to fall a victim to other temptations.

P. Supposing the temptation to be too strong for him, what would be his first thought?

B. To look around, to ascertain if others were observing him; and if he thought they were to desist, otherwise to take.

P. Why would he look around before he attempted to take?

B. Because, independently of his fear of the police, the

magistrate and the criminal court, he is conscious that theft in any form is abhorrent to almost all people in our times and our country. He would be most sadly placed for his future happiness and respectability, if his family surroundings were of a different character.

P. If his parents or the domestic guardians of his childhood had been lax or injudicious in cultivating in him a respect for property, how do the influences of modern society, compared with those of former days, act to keep his thievish propensities in abeyance?

B. More strongly; because dishonesty is now looked upon with increased dislike, and is steadily becoming more and more disgraceful in the estimation of society. The desire not to forfeit the good opinion of society, only to be obtained through honest courses, thus co-operates with the police to aid family influence where it is good, and to counteract that influence where it is bad?

P. Living in a state of society like our own, surrounded by those who mostly respect property, would the lad guilty of his first act of theft be conscious that he had done wrong?

B. He would.

P. How could he get rid of this consciousness?

B. He could not readily, perhaps not at all.

P. How would this consciousness act upon him, especially if he were one of a respectable family?

B. It would harass him, it would haunt him, it would lower him in his own estimation. He could not help the thought perpetually intruding upon him—"I am a thief. If my father and mother, brothers and sisters, knew what I had done, in spite of their affection for me, they would feel that I had brought disgrace upon them; my companions would shun me, and I should be universally distrusted."

P. Would it be good for the young sinner that he should be haunted in this painful manner?

B. Yes, if it should lead to his not repeating the offence, if it were to make him resolve, when the next opportunity was

presented to him—"No, never again will I be a prey to such torment, to such self-reproach;" and were he to resist, his first successful resistance would make the second and following more easy, till at last his first and only failing might be almost obliterated, and he cease to feel what it is to be tempted into an act of dishonesty.

P. It might happen, in fact, it unfortunately does happen, that the young person who, without any previous wish or intention to go astray, yields to a temptation for the first time, is not visited by strong compunctions, or smothers the feelings of anguish and reproach which follow on his first bad act; what is then likely to happen with him?

B. Other opportunities of doing wrong are sure to come in his way. He will succumb, and each time the temptation is felt by him to be less resistable, till at last, resistance becoming impossible, he grows into a confirmed thief, swindler, forger, burglar, embezzler, according as his other propensities and attainments or his associates and opportunities may lead him.

P. Some of you have read, I dare say, accounts of settlements made by our countrymen in new lands, not exactly unoccupied, but inhabited by a few scattered miserable tribes of wandering savages; and that our countrymen have been anxious to live on friendly terms with the poor natives, and to do something towards their improvement. Are you aware of the chief difficulty which they have experienced in carrying out their humane intentions?

B. They cannot bring their savage neighbours to comprehend or acquiesce in their notions of property.

P. What consequences follow?

B. The natives commit all kinds of depredations, in spite of the presents which are made, and the warnings which are given to them. Tools, poultry and clothing are carried off, fences disappear and cattle stray. At last some one emigrant, less patient or who has suffered more severely than his countrymen, lays wait for the depredator, catches him in the act, and sends him away only after a sound thrashing.

P. Have you not read of worse than this? The beaten savage sensible, not of any fault that he has committed, but only of the cruelty with which he has been treated, and smarting under his wrong, collects others of his tribe to retaliate upon him whom he now considers an enemy. It has happened, from such a beginning, that a whole family of emigrants has been murdered in the dead of the night, and the hut burnt to the ground. The colonists cannot allow such an act to go unpunished. They would be content to have the principal culprits delivered up, and an example made. This it is out of their power to obtain. The colonists are thus compelled in self-defence to inflict the severest suffering on the whole tribe, because it had not been possible to inspire them with a feeling of respect for property. The course which matters not unfrequently take, is the gradual disappearance of savage tribes, before the steady onward increase and spread of the colonists. Might not the colonists, think you, seeing the hankering of the savages after the tools, trinkets, clothing and other wonders, which meet their eyes for the first time, set them to work, and teach them how they might obtain these things without stealing?

B. What! form full-grown savages, with their desultory habits and wild instincts, to habits of steady industry, and instil into them intelligence, and skill, and a capacity of self-restraint!

P. And why not?

B. Because experience shows that the formation of character is a slow work, which ought to be begun in childhood. To change a character already formed, must be a more difficult, as well as a longer process, with much less time to carry it out. It would be an exaggeration to expect that more than one in a hundred people with set bad habits can be altered for the better, where ninety-nine out of a hundred children might be trained into men with dispositions and habits favourable to the welfare of society.

P. Are there any difficulties in the way of our escaping

the misery caused by insufficient supplies of wealth, similar to those experienced by emigrants in their endeavours to defend themselves against the depredations of savage tribes?

B. Our difficulties arise from what are called the criminally disposed people, who live among us, destitute, incapable of steady work and application, unaccustomed to self-restraint, and utterly devoid of respect for property.

P. Which would be the better plan—to keep watch against them, lock them up, and drive them off as the emigrants do the savages, or to take measures against their making their appearance among us?

B. It would have been better to have prevented their making their appearance; but as that has not been done, society must protect itself as best it can.

P. How do you think their appearance could have been prevented?

B. By the teaching and training of the young from childhood upwards, a duty which has been and perhaps still is greatly neglected.

P. Are you sure that the precaution of teaching and training would have prevented children from growing up into criminally disposed men?

B. It might not have prevented all, but it would have prevented most of them. Good men are as much the fruit of cultivation as good crops. With good cultivation, farmers will now and then have a bad crop; but without cultivation they cannot have a good one.

P. How do you reconcile your expectations with the fact that many of our greatest criminals have been educated men?

B. Two things would have to be proved before our reliance upon education could be shaken, first, that the proportion of the criminally disposed is as great among the educated as the uneducated; and second, that what has been given under the name of education has thoroughly deserved that name.

P. I will put the question before you in another form. If you boys had been placed, from the hour of your birth, under

the care of the aborigines of Australia or Caffraria, how many of you would be growing up into intelligent, industrious, economical and property-respecting men?

B. Probably not one of us.

P. And if the same number of infant Caffres were transported here, and placed under the protection of guardians, inclined and able to give them the best teaching and training, how would it fare with them?

B. Some, perhaps many would grow up fit to be members of a civilized community.

P. You do not speak very hopefully of the probable effect of education upon the infant children of savages.

B. We have no evidence to justify our affirming that the infants of savages could as readily be educated into civilized men, as the infants of civilized men. But our confidence need not, on that account, be lessened in the influence of education upon the children who have hitherto been neglected in civilized communities.

P. I have gone over these questions, not only with boys, but with grown-up men; and I have heard it maintained that respect for property is instinctive, by which I suppose is meant, independent of external influences. What do you think of that notion?

B. That it is contradicted by experience. Young children, as we must all have seen, stretch out their hands to grasp every object of desire that comes within their reach. The savage does the same. Children may be brought to understand why property ought to be protected, why they ought to be honest, and how they may hope to grow up so, and they may be prepared, through their propensity to imitate others, and their desire to be loved and approved, readily to act in obedience to the dictates of their own knowledge and to the received wishes of society. The adult savage is incorrigible.

P. I have heard it maintained by others, and a great discouragement it is supposed to be to education, that children are prone to evil, and that education has, therefore, very

limited power over all natures, and is powerless over many. What would you answer to them?

B. That they are giving in to an opinion not only based upon no evidence, but contrary to such evidence as we have been able to collect. Young children, knowing nothing of the distinctions drawn by grown-up men, seek after things which give them pleasure, and turn away from things which bring pain. The only good that they recognize is pleasure, the only evil pain. Unless, then, they are prone to pain, they cannot be prone to evil. They may be led by teaching and training to seek pleasure or good through pain, and to turn away from a pleasure that leads to pain or evil. We can discover no propensity to evil in all this.

P. Can you form any conception of the extent of the increase which would accrue to our store of wealth if feelings of respect for property were to become as much more deep and general as they might be, through an education even no better than you are receiving; for neither you nor your teachers think that mankind have yet reached perfection in the art of teaching and training?

B. As there would be fewer thieves, there would of course be less waste and more production.

P. Let us examine this a little more in detail. What names are applied to people who show in their conduct a want of respect for property?

B. Thieves, pickpockets, embezzlers, swindlers, forgers, and burglars. There may be other names besides.

P. Do you include among these more individuals than have been convicted?

B. No. We should not be justified in doing that.

P. These we may call criminals. Do you suppose there are many, besides the criminals, disposed to commit crimes?

B. Most likely there are, but they are prevented or held back by fear of detection, or want of opportunity.

P. What would happen if we had no police force to protect us?

B. The criminals would commit more crimes; and many criminally disposed, who are now kept in check, would commit them.

P. What kind of men do you expect are chosen for the police force?

B. Strong, courageous, intelligent, and trustworthy men.

P. If these men's services were not bespoken in this way, how would they be employed, think you?

B. Doing some kind of work—more than replacing what they consumed.

P. Are you now prepared to explain more fully how the store of wealth would be affected by every advance that was made through better and more general education in diminishing the number of criminally disposed?

B. Those who would have been criminally disposed and criminals, consuming and wasting, but not producing, would more than replace what they consumed, so also would those superior men, who might be disengaged from the police force.

P. Is property ever attacked by others besides the criminally disposed?

B. That cannot be, since any attack upon property evinces criminality of disposition.

P. Is not property as well as life attacked when nations go to war?

B. Certainly.

P. And are people who go to war and make attacks upon property generally classed among criminals?

B. We are in a difficulty. Wars are dreadful calamities, but the people who engage in them are not called criminals.

P. Nations are out of the pale of each other's laws, which are binding only on those who live under them. But may we not say of individuals, separately or collectively, according to what we know of them, that they are criminally disposed or otherwise?

B. We think we may.

P. May we not say that nations which engage in war are criminally disposed?

P. Not necessarily. As the robber who attacks is the criminal, not the man who defends his property, so the nation which commits the aggression is the criminal, not the nation which defends itself.

P. In every war, then, is one of the nations criminally disposed?

B. Yes, the aggressive nation.

P. In all those countries which we call civilized, the larger, or at all events the more influential, portion of the people, are inclined to respect property, and favourable to the formation of a police force to protect it from the attacks of the criminally-disposed. Can you explain why these same people should make the extraordinary efforts which they do make at times to plunder and slay their neighbours?

B. It is inexplicable to us.

P. You have read and heard such words as, glory, honour, renown, fame, triumph, victory, aggrandizement. How do nations seek to acquire the advantages which these names are supposed to stand for?

B. By war.

P. By war in self-defence, for the protection of their lives and property?

B. Rather by wars of attack, aggression or invasion.

P. What character ought to be allotted to those who organize, abet or enlist in attacks, aggressions or invasions to destroy the lives and seize the wealth and territory of their neighbours?

B. That of bad men, of bad men committing bad acts, on a large scale, as highwaymen and burglars commit them on a small scale.

P. While there are nations addicted to such predatory acts, what ought to be done by other nations which shrink from them with horror and disgust, and which, if suspected of a

disposition to commit them, would feel as injured as if reputed to be no better than robbers?

B. These ought to be as well prepared to resist and keep off robbers from the outside, as they are to put down and extirpate the robbers within.

P. We must be watchful not to allow slovenliness in the use of language to mislead us in a matter of such moment as the defence of property against those whose respect for it is not to be relied upon. When one nation invades, or attempts to invade, and another resists or sends forth, whether by sea or land, to prevent invasion, what name is given to the state in which these two nations stand in regard to each other?

B. It is said to be a state of war.

P. When the war is brought to a close, what is then said to be the state between the same two nations?

B. A state of peace.

P. Which of these two states do you prefer?

B. One of peace.

P. Most people in this country nowadays share your preference, and would gladly assist in putting a stop to the horrors of war. Among them are a few who proclaim what they call peace-principles, and pronounce war to be altogether unjustifiable. What do you think of their efforts to persuade mankind to relinquish war and all its horrible accompaniments?

B. They appear to us better meant than directed. In denouncing war, aggression and resistance to aggression are included in one indiscriminating condemnation. Whereas, aggression and the propensity to aggression are what the united efforts of the well-disposed and intelligent ought to be set against.

P. What would be your opinion of the conduct of any one who, seeing a conflict between a body of burglars and a police force, in which it was doubtful who would obtain the mastery, took to lifting up his voice against street fights?

B. We should call him a bad man, either cowardly or half-witted, if not conniving with the burglars.

P. Or of one who in the midst of preparations for a fearful struggle to keep off an aggressive army, threatening to invade his own country, should as much as possible keep aloof from contributing his quota of assistance, excusing himself under the plea of his love of peace and his horror of war?

B. As his peace principles would be quite out of place at home, he might be usefully spared to proceed on a mission to convert the intending aggressors.

P. What kind of preparation is generally made to resist aggression?

B. Armies and navies are kept up, proportioned to the forces from which danger is apprehended.

P. What qualities are required among a people, who, loathing the idea of attacking their neighbours, are determined to guard the blessings which they have earned by their industry and intelligence?

B. Courage, determination, and a skill in defence, capable of coping with the skill in attack likely to be brought against them.

P. Does there not appear to you to be some reason to fear that great preparations for defence may provoke the very aggression which they are meant to prevent?

B. No more than a police force and prisons may be thought to provoke crime and criminality of disposition.

P. If diminution, and in the end, cessation of war are ever to be expected, in what direction ought efforts to be made to bring them about?

B. People must be brought to look upon attempts to invade other countries as discreditable and nefarious, even after they have proved successful.

P. Does not this imply a very great change of sentiment among the people of most countries, and is it likely to be soon brought about?

B. A very great change, and one that must be a work of time.

P. What may be done by the more intelligent and better disposed nations to hasten this change?

B. They must be careful to prevent the growth of aggressive feelings among themselves, to rely upon the influence of their example and intercourse with other nations; and, as long as it appears necessary, to show by the excellence of their preparations, that a successful attack upon them would be hopeless.

P. You have heard and may continue to hear the aggressive spirit, which you wish to see suppressed, and the defensive spirit which you would have sustained, confounded together under one general expression, as a "warlike spirit," or "a love of war;" and the submissive spirit, or a readiness to bow to violence and wrong, and a non-aggressive spirit, conjointly characterized as a "love of peace:" what do you think of this nomenclature as an assistance towards putting down war and attaining to universal peace?

B. It appears to us decidedly objectionable. We ought surely never to put out of sight what we have acknowledged to be a necessity, viz. protection to life and property. If feelings of respect for life and property were universal, there would be no occasion either to talk or to think of protection to life and property, wars would cease, peace would prevail, and police and armed forces of all kinds might be dispensed with. The mistake that seems to us to be committed by those who preach so fervently against war, and in favour of peace, is, that they do not discriminate between the two parties involved in war—those who attack, and those who defend. On those rare occasions when conflicts take place between burglars and the police, surely the expression of dislike ought not to be one that appears to censure alike the police and the burglar, instead of conveying to the police all possible encouragement to support them in the discharge of their duty.

P. It is well, as you say, to distinguish clearly, in our

horror of war, against whom and what our efforts ought to be directed, in order to diminish its frequency, or to be rid of it altogether. What should you say were the causes of war?

B. Ignorance, and bad habits.

P. How do you think ignorance has helped to lead nations into wars?

B. By preventing them from perceiving that industry and economy, not rapine and slaughter, are the sources of wealth, and that feelings of security of possession and enjoyment, not of insecurity and terror, must prevail if industry and economy are to flourish.

P. What are the bad habits to which you refer?

B. Repugnance to steady labour and application, craving for excitement, incapacity of self-control in contact with means of indulgence produced and saved by others, waste of those means as soon as seized, and greediness for more.

P. Looking at the largeness of our forces by sea and land, and at our numerous police, may we feel confident, if better teaching and training were more generally provided, leading to a more general respect for property among ourselves, and less predatory propensities among other nations, that much would be done to increase the store of wealth from the deficiency of which so many are suffering?

B. We can feel, no doubt, that much would be done. We must not forget, however, that the results of an improved and more general education can only be obtained gradually, and through successive generations.

ON CHARACTER.

P. IN order that we may preserve continuity and coherence in the rules of conduct which we are endeavouring to collect from these conversations, let us go back to the point at which we had arrived before honesty or respect for property was added to our list of good qualities. Who are the individuals, did you say, that can subsist without consuming some portion of wealth?

B. No one can.

P. Did you also find that as all require to consume a portion of wealth, so all are possessed of wealth?

B. We have agreed that many have no wealth of their own, and many more have less than it is desirable they should have to consume.

P. Have we examined how those who have no wealth or less than is indispensable for bare existence obtain what they consume?

B. Only partially. We have seen that there are two ways—one with, the other without, the consent of the owners of wealth; and we have satisfied ourselves that the latter way must not be permitted, and ought neither to be attempted nor desired.

P. Are you warranted in speaking so confidently before you have ascertained how the wealthless are to obtain the means of subsistence?

B. We have seen that without protection to property there would be little wealth for anybody, and that without a wide-

spread feeling of respect for property abundance of wealth is unattainable.

P. The inquiry being, how are the hungry, naked, and houseless to obtain food, clothing, and shelter? are you content to drop it when you have learned little more than how they must not attempt to obtain them?

B. No; but we may think we have made some progress towards learning the right way, when we have ascertained that one which had been submitted for our consideration is unsuitable and wrong, and have rejected it accordingly.

P. When a line of conduct is rejected as wrong, does it necessarily follow that the right line will be adopted?

B. No; there might still be doubt which of other lines was the right one. Another wrong one might be chosen, or action might be suspended altogether.

P. How have we agreed that an abundant store of wealth is to be procured—by action or inaction?

B. By action.

P. And what does respect for property imply?

B. That certainly implies nothing more than abstinence from particular kinds of action. Thus far it may be said to imply inaction. It recommends inaction rather than particular kinds of action, leaving us to examine into and fix upon other action that may be approved, seeing that action of some kind is indispensable.

P. At times we hear very desponding opinions expressed of human conduct, that is, of the acts of mankind: is it your opinion that inaction, or no acts at all, would make matters much worse?

B. Certainly, and that must be the opinion of every intelligent person who does not wish our race to be extinguished.

P. Nevertheless, you admit that much of the conduct, or of the acts of daily occurrence, must be condemned as bad. What do you think of the extent or prevalence of the bad conduct as compared with that of the good?

B. The prevalence of bad conduct, lamentable as it may

be, is small compared with that of the good. Our store of wealth is of itself a proof of the preponderance of good conduct. And the great increase of that store in late years, shows that this preponderance is growing, although less rapidly than we could wish.

P. We now wish to ascertain how a share of the store of wealth is to be obtained by those who have not enough wherewith to sustain life, it being understood that the possessors of this wealth are not to be compelled, are only to be persuaded to part with any of it. Should we not be in an ugly predicament if the holders of wealth could not be so persuaded?

B. As we know that they can be, we may pursue our inquiry undismayed, and without any thought of surrendering our respect for property.

P. Can you mention some instances where possessors of wealth readily consent to part with portions of their wealth?

B. When they part with any of it for the support of their families, and in acts of kindness and charity, sometimes spontaneously, sometimes when urgently solicited.

P. What induces them to part with wealth for these purposes?

B. Feelings of affection, sense of duty, and a dislike to witness suffering without trying to relieve it.

P. Do possessors of wealth never part with their wealth except under the influence of these feelings?

B. They also part with it to purchase other people's services and labour.

P. When school days are about coming to an end, are boys generally possessors of wealth?

B. They mostly have but little wealth that they can call their own, even with the consent of their fathers. Many, indeed, have none at all.

P. How do they procure the wealth, without which they cannot subsist?

B. They look out for places, for employment, for work of some kind.

P. Whose assistance are they glad to have when they are thus on the look out?

B. That of their parents, and friends, and teachers, who will say a good word for them.

P. What do you mean by saying a good word for them?

B. Speaking to their character and attainments.

P. Are there not some boys whose characters are bad and attainments slight? Can anybody say a good word for them?

B. Not with truth; and false representations, if of common occurrence, would soon cease to make any impression. They would not be believed.

P. Do boys, who want employment then, principally depend upon character and attainments, seeing that their parents and friends cannot help much beyond speaking to them?

B. We might say altogether, for the affection and kind efforts of parents and friends would avail little, if the boys were incapable and untrustworthy.

P. From whom is it expected that the employment sought for is to be obtained?

B. From some master or employer.

P. What shall you expect besides work from the master who will employ you?

B. Wages.

P. We have a word here which we have not yet had occasion to use in these conversations. I know it stands for something which plays a very conspicuous part in the distribution of wealth, and we must be careful to ascertain that it is always made to stand for what is really meant. Will you tell me what you mean by it?

B. We mean the money which masters or employers give to the people who work for them.

P. And the workmen who receive this money, what do they do with it?

B. They buy commodities or some portion of wealth, hire lodgings and make savings.

P. You will observe that I wish you to be cautious. You have now introduced another word—money, which we have come across once already, and reserved for future examination. Does the money which the workmen receive, always enable them to obtain the same quantities of commodities?

B. No. At times they get much smaller quantities than they get at other times.

P. Which is the matter of real importance to the workmen, the money or the commodities which they obtain?

B. The commodities, certainly.

P. All who have exercised any thought upon the subject are sensible of the convenience of receiving money, rather than commodities, from employers. The commodities which employers are possessed of may not be the kinds of commodities which the workmen wish to consume; and the money payment leaves them at liberty to choose out of other stores of wealth the particular kinds of commodities, and in the quantities suitable to their wants and tastes, as far as their money will help them. But to whom do they go with their money to obtain what they want?

B. To the various shopkeepers.

P. And how do their employers obtain the money with which they pay wages?

B. By disposing of some of their own commodities.

P. What difference would it make to the workmen if they received from their masters or employers some of the commodities of which they were possessed, instead of money?

B. Only this, that they most likely obtain a better supply of the commodities which they wish to consume, through the money, than they would through their employers' own commodities.

P. Out of whose store of wealth is it that their employers pay them ?

B. Out of their own store, some portions of which they dispose of for the convenience of paying wages in money.

P. And what are the workmen in the habit of doing with that part of their money which they do not spend—which, as you say, they save ?

B. They lend it out to be returned to them whenever they will desire to spend it.

P. Wishing to avoid the use of words, the things of which they are supposed to be the names not being as yet well ascertained by us, how had we better speak of those men with whom the workmen seek to engage—as men possessed of wealth, or men possessed of money ?

B. As men possessed of wealth, of which money will be but an inconsiderable part.

P. How would you convince an incredulous man of the correctness of this representation ?

B. We would invite his attention to the farmers, manufacturers, warehousemen, shop-keepers, railway, dock, canal, water and gas companies, house and ship builders, and owners, and machine-makers; and request him to judge for himself whether money was likely to be more than a minute fraction of the whole of their wealth.

P. When a would-be workman seeks employment, to whom does he apply, to a man possessed of wealth, or to one who, like himself, is without any, or with no more than sufficient for his own immediate wants ?

B. To a man possessed of wealth.

P. And what does he want this possessor of wealth to do for him ?

B. To give him employment.

P. Is it employment that he wants, or food, clothing, fuel, shelter, &c. or, in one word, wealth ?

B. He wants wealth, which he hopes to obtain through employment.

P. But the man possessed of wealth, to whom he applies, has refrained from consuming his wealth, because he wishes to keep, not to part with it; and the would-be workman, if I understand you, does not appeal to his affection, as though he were his child, nor to his charity, as though he were helpless: how does he expect to obtain possession of some of the much-desired wealth?

B. By offering work in return.

P. Can you give me any examples of the kind of persuasion by which the would-be workman may induce a possessor of wealth to relinquish some of it in his behalf?

B. He would say to the possessor of wealth, "The wealth of which I am wishing you to give me a portion is that which you are holding back as a provision for future years. Of course I could not expect to share in that which is meant to supply your present wants. If you will surrender to me a portion of that which you hold in reserve, I will undertake to replace it before the time when you are intending to consume it, and not only to replace it, but to add other wealth to it as a return for the benefit conferred upon me."

P. Are you aware that you have not given me any of the examples which I asked for?

B. Would-be workmen might apply to a farmer and persuade him that their additional labour on his farm would add to the harvest greatly more than what might be given up to them; or to a builder, and persuade him that their labour, in addition to his own, would increase the quantity of building done in a day, a week, or a year, much more than to compensate for the diminution made in the other portion of his wealth; or it might be said by some workman seeking employment, to one of these, or to any other man possessed of wealth and working to produce more, "Let me keep your house in repair, cultivate your garden, teach your children or act as your clerk and book-keeper, and your own time set free by my making myself thus useful to you, will enable you to produce three times as much as I am ready to take for my labour."

P. Do you think that if would-be workmen could persuade men of wealth of their ability to do such things, they might obtain some of the actual store of wealth so urgently needed by them?

B. We are sure they might. We know that it is done every day.

P. Have you not somewhat exaggerated the promises which you represent would-be workmen as making to a man of wealth, to induce him to give up to them some of his wealth? Do they promise, or can they venture to promise, to more than replace at a future time the wealth for which they are asking?

B. We did not intend to state so much. Our expression was inaccurate. The utmost that workmen can do is to inspire the possessor of wealth with a feeling that their labour will generally more than compensate him for the wealth which he is disposed to part with and for the risk of occasional failure. As workmen consume the larger part, if not the whole of the wealth which they receive, they have nothing to give but their labour in return. When parties so circumstanced contract with each other, it would be as unjustifiable in one to engage for more than the whole produce of his labour, as it would be unreasonable in the other to reckon upon more, whatever that may be.

P. Can all would-be workmen succeed equally in persuading possessors of wealth to part with their wealth, and as much of their wealth?

B. No. The more capable, that is, the more industrious, intelligent, skilful and honest would be the more successful, and some would fail altogether.

P. Are any other qualities requisite to make the application successful besides those you have mentioned?

B. The applicants must be believed. As they offer promises in return for wealth, their promises must be trusted. Their willingness to perform what they engage to do must be relied upon as much as their ability.

P. When the kind of negotiation thus attempted takes

effect, a bargain or contract is said to be made between masters and servants, employers and employed. What qualities, may we say, ought to prevail on both sides to enable these bargains to be readily and generally made ?

B. Those already mentioned and also trustworthiness or fidelity in performing engagements, a form of respect for property, since property is engaged to be yielded up on one side, and a producing power to be yielded up on the other.

P. You have given very satisfactory reasons why those who want wealth should not be permitted to dispossess others against their consent; is there no reason to apprehend mischief if they are permitted to persuade, to bargain with others to obtain surrender of their possessions ?

B. We are not aware of any.

P. If there be no mischief to be apprehended, what are the advantages to be expected from permitting this liberty to persuade, this freedom of bargaining ?

B. Wealth is obtained by those who want it for their immediate sustenance. Measures are taken to procure an addition to their future store by those who are foregoing consumption ; and society has the satisfaction of knowing that efforts are being made to increase its store of wealth.

P. Do any other advantages attach to these bargains between those who possess and those who want wealth ?

B. There are other advantages from which the young in particular derive benefit. In selling their labour they place themselves under the guidance of persons of experience and ability, whose interest it is to make their labour as productive as possible.

P. Does not that seem to be beneficial to the employers rather than to the employed ?

B. It is beneficial to both. The capacity of the young to produce much by their labour, and consequently to persuade possessors of wealth to give much for it, must be small at starting. By serving under capable men they have the

opportunity of learning method, acquiring skill, and making their labour more productive and more worth purchasing.

P. Are all possessors of wealth willing to purchase labour, and thus to supply wealth to those who want some, and who are prepared to replace with increase at a future time what is surrendered to them?

B. There are many who have no inclination to part with their wealth for such a purpose, and there are others who will not purchase, because they are incapable of guiding labour.

P. The relative position of possessors of wealth, and of those who would persuade them to trust a part of it out of their possession, has long been, as you may suppose, the subject of consideration and discussion. The bargains which possessors of wealth have found it convenient to make with one another, as well as with labourers, have also been subjects for consideration. Language, accordingly, intended to facilitate this consideration, and to forward and simplify every kind of negotiation and arrangement conducive to the judicious distribution and application of wealth and labour, has been adopted. You ought to be familiar with the language in general use. By using it intelligently we shall understand one another more readily in our future conversations. The names allotted to most of the things which we have referred to will probably not be new to you; but I will supply any with which you may not be acquainted. The caution for you, not only with these, but with all other names, is to guard against confusion, imposition, and misdirection from the use of terms, the meanings of which are made to shift, so that a decision upon one thing may be unconsciously applied to another under the same name. What are those possessors of wealth called who allow some of their wealth to be employed in producing more wealth?

B. They are called capitalists.

P. And the wealth which is so employed—what is that called?

B. Capital.

P. What name is given to the portion of capital which the capitalists appropriate in purchasing labour?

B. Wages.

P. And to the increase, the expectation of which induces capitalists to turn their wealth into capital?

B. Profit.

P. In considering the position of capitalists, and the consequences of their doings, what shall we say of their influence on society? Is it for good or for evil?

B. It must be for good. We cannot imagine how those who have no wealth of their own could be provided for without the assistance of capitalists.

P. What is their chief object as capitalists?

B. To increase their wealth.

P. Do you call that a good object?

B. Yes; because one of the evils from which society is suffering is a deficiency of wealth.

P. But are not capitalists striving to increase their own wealth, that is, the wealth of those who are not suffering from deficiency, rather than to give wealth to those who have none or too little?

B. It is true that they are engaged in adding to their own wealth, but this means that, in their character of capitalists, they are taking measures to distribute more wealth among those who are in want of it.

P. To whom do capitalists part with capital in payment of wages?

B. To those who, they expect, will produce most for them in proportion to the wages which they pay.

P. How does that practice work?

B. Beneficially—particularly for the young to whom it is a standing recommendation to make themselves efficient labourers, so that instead of having to seek employment, their labour may be sought for by capitalists.

P. There are some capitalists who are incapable of em-

playing their own capital, and some who would be unable to make as large profits as others. Do you know what engagements these differences of capabilities in capitalists give rise to?

B. They have led to the practice of lending and borrowing among capitalists.

P. Who are generally the borrowers?

B. Those capitalists who are in a position to obtain the largest profit by the employment of capital.

P. How do they persuade other capitalists to trust them with their capitals?

B. They first convince them that the capitals will be safe under their charge, and next they engage to make some payment for the use of the capitals trusted to them.

P. What name is given to this payment made by the borrowing to the lending capitalists?

B. Interest.

P. What is the inducement of the borrowing capitalist to pay interest to the lending capitalist?

B. The expectation that he will be able to realize a profit so much greater than the interest which he undertakes to pay, as to compensate him for his risk and trouble.

P. Why does not the lending capitalist employ his own capital, and earn the larger profit instead of lending it to receive the smaller interest?

B. For many reasons. His time might be better employed as a physician, surgeon, lawyer, artist, teacher or artisan. Or he may be convinced that the interest guaranteed to him greatly exceeds any profit that he could hope to gain, not to mention his fears, lest loss rather than profit might await him, in case he undertook what he doubted his ability to carry out.

P. How are we to judge whether this practice of borrowing and lending between capitalists is good or bad, whether we ought to approve of it, or not; whether it ought to be permitted or not by law?

B. By examining its consequences, and estimating their influence upon the welfare of society.

P. How does it affect the lenders ?

B. It enables them to obtain interest, where they could not hope to earn profit, or at all events so much profit as the interest which is promised to them.

P. How does it affect the borrowers ?

B. It enables them to give wider scope to their talents and experience, and to earn a much larger profit than their own limited capital could admit of.

P. How does it affect workmen ?

B. By placing the management of capital in the hands of the capitalists most competent to earn large profits, the workmen employed through this capital obtain opportunities of the best industrial instruction, and become eventually most efficient as workmen, or as superintendents, or as employers of workmen.

P. How does it affect society at large ?

B. It increases that wealth which has hitherto been insufficient for the comfortable maintenance of the whole people, and by offering the highest rewards to those who excel in industry and intelligence, and have given the strongest assurances of their economy and trustworthiness, it encourages and brings to perfection those qualities which have been nurtured in the family, and at school.

P. Does this practice of borrowing and lending, exercise any influence for good or for evil over the smaller proprietors of wealth ?

B. We should say that it exercised great influence for good. Capitalists of established character and solidity, offer themselves as borrowers. They supply to all those who are beginning their industrial career the opportunity of placing their savings in security, and of participating in the profit obtainable through using them as capital, without encroaching upon the time and attention better devoted to their own special work. There are capitalists who act as intermediates between lenders

and borrowers, confining themselves to borrow at one rate, and to lend at a higher. They will borrow capital in dribblets, each of which would, separately, be unusable, and lend it in masses to assist in making a railroad, building a factory, lighting a town with gas, or in working a mine.

P. There is good in this, certainly. But do you not exaggerate in calling it a great good?

B. We think not. It encourages economy by offering security for small savings to beginners, and by giving some interest, however small; and it adds to future capital by making those savings productive. The beneficial action of capitalists in this way has led governments to encourage savings-banks, and to assist them to the means of allowing to depositors a somewhat larger rate of interest than could be securely afforded without such assistance.

P. Are there not borrowers who are not capitalists, who borrow without any view to production? What good is done by their borrowing?

B. There certainly are persons possessed of nothing, already, perhaps, in debt, who borrow to consume, not to produce. Their borrowing can serve no good purpose. Men who habitually consume all their earnings, are but sorry members of society; but they who, in borrowing, actually consume their earnings by anticipation, are pursuing a course which would justify our suspecting their readiness to do worse.

P. When you commend the practice of borrowing and lending, do you only mean as between capitalists?

B. Only between capitalists—only, at all events, for the purposes of production, not of consumption. We do not pretend to see our way further just now, than that the practice among capitalists favours economy and increase of wealth, while among non-capitalists it favours extravagance and diminution of wealth.

P. Your wish to confine the practice of borrowing to capitalists only might lead to the inference that you did not

approve of the conduct of capitalists who assist to set up young workmen in business, after they have served their time creditably, and acquired experience sufficient to justify a hopefulness of their success in conducting a business of their own.

B. We cannot see any objection to loans from capitalists to such parties, when they are made and accepted with judgment on both sides. We doubt, however, whether the loans could ever be made judiciously unless the borrowing parties were capitalists. Their capitals might be small—too small to enable them to establish themselves in business without the assistance of their friends; but the entire absence of saving during the period of service, would hardly inspire confidence in their success as masters, and in their fitness to be trusted with the capital of others.

P. Are there any other arrangements or contrivances by which capitalists are enabled to undertake works far too large for any one singly and unaided?

B. There is the contrivance of partnership or association. A few capitalists, or a larger number, according to the extent of the work to be done, club their capitals together and form what is termed a firm or smaller partnership, or a joint-stock company, or co-operative association.

P. Would it be possible for a wealthy community comprising within it few, if any, individuals possessed of the immense capitals which sometimes strike us with astonishment, to engage in and carry out any of those large undertakings from which we derive benefits otherwise unattainable?

B. Partnerships, aided by the practice of borrowing, enable capital to be collected and concentrated upon any extensive work, as readily as if it were the property of one individual.

P. We need not be told of the advantages which we derive from the negotiations and arrangements of capitalists, to enable them to execute the works which abound on all sides. But it behoves us to recognize the virtues or excellences that must prevail among a people to admit of their being

successful, and the vices or faults which retard their progress : how the first are to be cultivated, and the latter uprooted. If you knew that the inhabitants of any country had been and were retrograding in civilization, that is, in intelligence and good habits, what would you expect concerning the state of their capital ?

B. That it would be diminishing and deteriorating.

P. And if they had been advancing ?

B. That their capital would be on the advance, both in magnitude and effectiveness.

P. And if they were stationary ?

B. That their capital was neither increasing nor diminishing, neither improving nor deteriorating.

P. When we talk of maintaining the capital of a country, what do we really mean ?

B. Replacing it as fast as it is consumed.

P. Is the capital of a country in a course of incessant consumption ?

B. Just as much as the other portions of its wealth. The commodities, or the parts of which it is composed are perpetually disappearing, to be replaced, less than replaced, or more than replaced, according as the country is stationary, retrograde or advancing.

P. Is there no distinction worth remarking in the consumption of those two classes of wealth, capital and non-capital ?

B. The first is consumed for the sake of the reproduction with increase anticipated from it. The second for the enjoyment, the comfortable state of existence of which it affords the means.

P. When the purchaser of labour pays wages out of his capital, do you consider that that portion of his capital is consumed ?

B. It is as good as consumed, as far as his property in capital is concerned. He has parted with it. But whether it will be consumed or not, looking upon it as part of the total

capital of the country, depends upon what is done with it by the labourers who receive it.

P. If the labourers were to save the whole or part of it?

B. Then in addition to the capital expected to be replaced with increase to the capitalists who had parted with it, there would be the capital saved by the labourers out of their wages.

P. And what would become of this capital saved by the labourers?

B. It would go, in some of the many ways that we have mentioned, to swell the total capital of the country for the special benefit of those who had saved it.

P. When we examine the parts of which a capital is composed, do we find that they are all being consumed at the same rate?

B. Some parts are being consumed much more rapidly than others.

P. Can you describe those parts which are more, and those which are less quickly consumed?

B. Those parts which constitute the wages consumed by the labourers, and the seed and other raw material are the more quickly consumed, while the structures and machinery are the parts less quickly consumed.

P. Does the capital consumed generally reappear in the same shape?

B. Partly in the same, but partly in an improved shape when the country is progressive.

P. Which part is it that reappears in the same shape?

B. Generally, that which constitutes the food, clothing, fuel, furniture, and dwellings; although even in these we may perceive that improvements are slowly going on.

P. Which part is it that reappears in an improved shape?

B. What may be called the instruments of production. In this country, our steam engines, our ships, our roads, our carriages, our factories, our mills, and our tools, may all be described as improvements upon former instruments of production, worn out or consumed.

P. In comparing the present capital of this country with its capital at any former time, what strikes you as the most remarkable difference between them?

B. The much greater magnitude of the present capital.

P. That is very striking; but there is a more striking difference than that, as you will recognize at once if you compare the capital of the present with the capital of five hundred years ago. Had the capitalists of that period food, raiment, and dwellings for labourers?

B. Yes; but not so much as now.

P. Had they threshing-machines, drills, power-looms, spinning-jennies, steam-engines, railways, docks, steam-ships, mills, presses, factories, gasometers, water-works, lathes, circular-saws, chronometers, &c.?

B. No.

P. Shall we say, in a progressive country such as our own has been, that the most remarkable difference between the capitals at two distant periods is in the quantity?

B. No. Remarkable as that is, it is in the quality, in the great increase of power of production ready at hand to be applied by capitalists in giving efficacy to the labour which they purchase with other portions of their capital.

P. Looking back to the earlier stages of a nation's career, what shall we say its first capital consisted of?

B. Of the materials for food, clothing, &c.—of the means of paying wages.

P. When some portion of this capital was first diverted from producing more of its own kind to making instruments of production, what was the purpose?

B. To obtain an increased quantity of wealth, although, perhaps, at a later period, through the greater producing power.

P. What may we say is the guiding thought as progressively, step by step, more and more of the capital of any country has been applied to increasing and perfecting the instruments of production?

B. To obtain larger quantities of the wealth which it is desired to have for consumption, submitting occasionally to some delay in producing, for the sake of the increase.

P. The capital of a country, according to this account, is partly food, clothing, &c., and partly former food, clothing, &c. converted by labour into the instruments of production, by which future wealth is to be produced in greater abundance; and which is the more remarkable, the increase of the food, &c., or the growth and accumulation of the instruments?

B. The immense accumulation of instruments of production is certainly the remarkable feature of present compared with past times.

P. If we were suddenly deprived of all these instruments of production, what would be the consequence?

B. We should be unable to replace our present stores of wealth as fast as we consumed them.

P. Cannot you think also of some articles of wealth for the regular supply of which we do not so much depend upon a store, as upon these very instruments of production?

B. Yes; there is the water supply in all our large towns—water transformed into wealth by means of the instruments of production which draw it from remote lakes and rivers, and distribute it through our streets and houses. And, again, there is the coal-gas, pent up at a distance in the bowels of the earth, which through the agency of these instruments of production is transported from a place where it would be useless to the burners of every lamp ready to furnish light to its owner agreeably to his wishes.

P. Who ought to decide whether capital shall be applied to the more immediate production of commodities for consumption, or to the more remote, through the manufacture of new instruments of production?

B. Capitalists; because theirs is the capital risked, and with them is probably the better judgment through greater experience. These reasons harmonize with laws conferring rights

of property, in virtue of which no man need part with his wealth against his consent.

P. What did you say were the inducements of the young would-be workman to seek service?

B. The want of a share of the existing store of wealth which he hopes to obtain in the form of wages, and a desire for industrial intelligence and skill, which he hopes to obtain by working under experienced foremen and masters, whom he may observe, imitate, and endeavour to excel.

P. As he advances in years, and becomes more and more competent as a workman, what will induce him to continue in employment under a master?

B. Wages higher than any profit he could see his way to earn with no other capital than his own.

P. Does the practice of bringing large masses of capital to bear upon work to be done, and upon commodities to be produced, taking advantage of the most approved machinery, tend to detain workmen in service, or to urge them to set up as masters and employers?

B. Rather we should say to keep them in service.

P. Does that act beneficially for the workmen?

B. They think so, or they would not stay. A compositor of remarkable accuracy and quickness is likely to be offered high wages by a newspaper proprietor whose machine has so much to do, that every minute for corrections is grudged, and entails loss and inconvenience. The engine-driver notorious for his vigilance, sagacity, conscientiousness and presence of mind, is retained by high wages for the express train; and so on.

P. Is it not an improving thought for the young to carry with them into their work, and to be filled with while executing it, that they may rise to be masters?

B. There is one objection to it. If all the young were to go to work with this thought, most of them would be doomed to disappointment. There must be many workmen to every one master. The larger the establishments, the larger must

be the number of subordinates in proportion to the number of chiefs. As the small shop, the small farm, the small factory, the small bank, and the small ship make way for the larger, the smaller becomes the proportion of servants out of the whole number who can expect to be masters.

P. Is it good that workmen should be shut out from the hope of gratifying an honourable ambition?

B. It cannot be an honourable ambition which requires truth to be sacrificed to it. Young workmen need but to understand the realities of life to perceive how honourable it is to serve well. It is to do well that should be the aim, whether ruling or serving. And, as we have already agreed, with that object steadily aimed at, every employment, whether it carry with it the duties of obedience, or the responsibilities of command, will be divested of its disagreeables, or even become attractive and fascinating.

P. Are not the uninstructed, unskilful, and ill-conducted workmen in a worse and worse condition as industrial organization becomes more powerful, more complex, and more delicate to handle? The more efficient workmen being induced by higher wages to remain in service, may it not be presumed that the inferior workmen will only obtain permission to remain by submitting to lower wages?

B. Of course there is no escape from the consequences of every kind of incompetency. The lesson to be learned is, that the incompetency must be guarded against.

P. From the wider survey and more elaborate examination which we have made of industrial proceedings as they are carried out in our times, do you feel inclined to modify your former opinions as to the kinds of qualities, disposition, and conduct, which you considered ought to be characterized as good, or to retract any of your admissions?

B. On the contrary, each new step in our examination has served to confirm our previous judgment.

P. Let us see whether we may not add to our list of good qualities, or note a few varieties of the qualities already classed

as good. When workmen have contracted with their employers, how ought they to work, whether their master's eye be upon them or not ?

B. They ought, while obeying his instructions, to make their work as productive as possible.

P. What name may we give to that disposition or quality in a workman, which inclines him to give his employer the utmost return for the wages which he receives ?

B. Fidelity.

P. If his master do not adequately appreciate his zeal and services, ought he, nevertheless, to work for him in the same spirit ?

B. Yes, as long as his engagement lasts, and as much longer as he finds it desirable to continue in his service ; if not for his master's sake, out of regard for the effect upon his own habits and disposition.

P. When many men are working together in one establishment, might confusion and obstruction readily arise ? and how are they to be guarded against ?

B. By judicious arrangements, carried out through habits of obedience, and discipline, and order.

P. May one man unintentionally spoil the work of many ? and how may he avoid that ?

B. By attention and vigilance.

P. May the unlooked-for absence of one man, when his attendance has been counted upon, retard or stop the work of his fellow-labourers, and be the cause of loss and inconvenience to his employer ? and how may the occurrence of such annoyance be prevented ?

B. By punctuality.

P. How may a workman guard against being put out by crosses and accidents, or by the ill-conduct of his fellow-workmen ?

B. By command of temper, and by cultivating an obliging disposition.

P. Is the master selected for the young workman, with the

assistance of his parents and with his own acquiescence, likely to combine in himself all the qualities that are desirable?

B. It would be unreasonable to make sure or even to expect to fall in with a master entirely free from infirmities. An intelligent workman should rather be as well prepared to meet with occasional weaknesses and failings in his master, as he is to conquer his own.

P. A choice of two masters might be offered to you. One easy and lax in his discipline, not very attentive to making the most of the labour which he had purchased, nor in rebuking the short-comings of his workpeople; the other with eyes ever on the watch, punctual himself and insisting on attention to rules in all under him, anxious to obtain as good a return as possible for the wages which he paid, and proud withal to know that his workpeople were a credit to his establishment, but apt to be irritable and hasty, perhaps for a time even unjust. Which would you prefer to serve?

B. The disciplinarian.

P. And why?

B. Because under him we should have a better chance of becoming intelligent, expert and efficient workmen.

P. Would you not be tempted to resent his injustice, and to remonstrate against an outburst of his temper?

B. We might be tempted, but we should be very foolish to do either, as long as we felt convinced that he meant to act fairly by us.

P. Do you know what would happen in case of your showing resentment, or ill-temper?

B. We might be dismissed from our employment.

P. And if you did not resent?

B. We should keep our situations. We should be perfecting ourselves in self-command; and very likely our master would, after awhile, feel some little regret for his own weakness, and try, by an expression of satisfaction or kindness, to let us know that he had no ill-feeling to us.

P. What effect would the pain which you had endured, produce upon you?

B. It ought to make us resolve to do our utmost never to inflict similar pain upon others who might come under our control.

P. We have got together a long list of desirable qualities. When ought people to begin to acquire these qualities?

B. While they are children.

P. How are they to be acquired?

B. By teaching and training, which, if successful, lead the young to self-teaching or learning and self-discipline.

P. What influence will healthy and vigorous constitutions be likely to exercise in aid of the exertions of good teachers?

B. A most useful and important influence, since health and strength supply the power which it is the province of teachers to direct.

P. What must be supplied in order that healthy and vigorous constitutions may be hoped for?

B. Abundance of wholesome food, clothing, fuel, and shelter.

P. By whom are all these requisites for good constitutions, good dispositions, and able, and intelligent conduct to be provided?

B. By good parents.

P. And for those children who have unfortunately been deprived of their parents?

B. By good parents, who, having discharged the duty which they owe to their own children, cannot be deaf to the claims of orphans.

P. When ought people to begin to become good parents?

B. When they are children.

P. Why need they begin so early?

B. Because, if they would deserve to be called good, parents ought to be provided with the means of maintaining their children in health, till they are strong, intelligent, and skilful enough to maintain themselves, and of bestowing upon them during that time an education adapted to bring forth in them

the intelligence and aptitude without which decent self-support is impracticable. Parents cannot hope to be thus provided unless they be possessed of intelligence, and good habits, the foundations for which ought to be laid in childhood.

P. Ought we to have a name for the quality or state of feeling which inclines people to prepare assiduously for the performance of those duties to the young, the neglect of which may cause life to be rather a curse than a blessing to those on whom it is bestowed.

B. If names ought to be provided for all the important states of feeling, and to the acts to which they lead, there can scarcely be an occasion when a name is more needed.

P. I am not aware that our language supplies a better name for that quality than parental solicitude or forethought. In which of our lists of qualities ought parental solicitude to be placed?

B. In the list of good qualities; for it seems the quality of all others on which the prevalence of good qualities in general, and hence the perpetuation of well-being, seems most to depend.

P. We shall have to go with some minuteness into the circumstances which regulate and control the distribution of the wages-fund among the several labourers and classes of labourers; also into the circumstances which determine the shares of the total profit obtainable by individual capitalists, and lead to the arrangements among them, by loans, interchange, association and otherwise, intended to promote the most profitable working of their capital. But before we enter upon these details, and to guard against being lost among them, let me once more ask you to fix your attention upon the conclusions at which you have arrived. And let me caution you that, in doing so, I have no wish to tie you down to them, or to lead you even to think of shrinking from their modification or abandonment of any conclusion, shown to be mistaken, by the additional evidence or light brought to bear upon it. What I do most earnestly wish to put you on your

guard against, is that carelessness or inattention, which might lead to your contracting the slatternly habit of assenting to new conclusions, without ascertaining whether they cohere, or not, with conclusions previously accepted, so that the one or the other, or both may be corrected. The questions which I now propose to put, shall be compressed into the smallest possible compass; and you, leaning upon what has already passed between us, may make your answers as concise as is compatible with clearness and precision. Upon what must we rely for the replacement of the wealth disappearing daily through consumption, with the additions urgently needed to mitigate prevailing destitution?

B. Upon the prevalence of those qualities which we have designated as good.

P. How is the prevalence of these qualities to be brought about?

B. We cannot be expected to enumerate all the efforts that may be necessary for the purpose; but teaching and training must not be omitted.

P. Among the good qualities you included respect for property or honesty. Where teaching and training have not succeeded in accomplishing a prevalence of this quality, must society do anything to supply its place as far as possible?

B. It must provide protection to property.

P. And what opening is there for all the wealthless who feel respect for property, or who are disposed to obey the law, to obtain the wealth indispensable to existence?

B. The sale of their labour.

P. And what is it that induces capitalists to purchase labour?

B. The expectation that the labour is worth more to them than the wages paid for it, or that the future produce of the labour will exceed the wages disbursed.

P. How can capitalists form such an expectation?

B. By their knowledge of the capabilities of the workmen,

and of their disposition to put forth these capabilities for the profit of the employers to whom they sell their labour.

P. What name is given to the quality or combination of qualities in workmen, on which employers rely when they purchase labour?

B. Character.

P. Is character for producing power and for willingness to put it forth in the service of employers, the opening through which possession of wealth is obtained, consistently with respect for property?

B. It is; and as far as we can judge it serves its purpose admirably. At all events, we are not aware that any substitute can be found for it.

P. Is there any distinction that deserves to be noted between the characters of the inexperienced and of the experienced workmen?

B. The characters of the first are more of promise than performance, while those of the latter are more of performance than promise. Good promise is accepted in the case of the first. Little beyond that can reasonably be expected. But sad must be the position of the workman who has years of service to look back upon, and nought but indifferent or bad performance to point to.

P. With these conclusions ever present to your thoughts we will proceed to further inquiries, understanding, incontrovertible as these conclusions may appear, that you hold them ready to be submitted for confirmation, rejection or modification, so long, at least, as they are subjects of study. As guides or directions for conduct you are bound to adopt them till better can be found, if that be possible.

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PRINTED BY SMITH, ELDER AND CO.,
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